

D E F E N C E
OF
PÆDOBAPTISM EXAMINED:
OR,
ANIMADVERSIONS
ON
DR. EDWARD WILLIAMS'S
ANTIPÆDOBAPTISM EXAMINED.
BY
ABRAHAM BOOTH.

AS NOTHING SHOULD BE CONSIDERED AS AN ESTABLISHED PRINCIPLE OF FAITH, WHICH IS NOT IN SOME PART OF SCRIPTURE DELIVERED WITH PERSPICUITY; SO THAT PERSPICUITY SHOULD BE SOUGHT FOR PRINCIPALLY WHERE THE POINT IN QUESTION IS MOST PROFESSEDLY HANDLED. DR. E. WILLIAMS.

THE POWER OF TRUTH HAS EXTORTED FROM SOME OR OTHER OF OUR ADVERSARIES, THE CONFESSION OF—THE PREMISES WHICH INFER OUR CONCLUSION. DR. CLAGETT.

IT IS HIGHLY PROBABLE THE BAPTIST-IDEAS WILL PREVAIL. MR. PIRIE.

L O N D O N :

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M,DCC,XCII

P R E F A C E.

THE Performance of my Opponent having made its appearance, I purchased and perused it with care. But though I plainly perceived, in *Antipedobaptism Examined*, a variety of novel ideas expressed with an air of confidence; yet, not considering the general principles on which my reasoning in *Pædobaptism Examined* proceeds, as being in the least subverted, nor my arguments on those principles as having received even a *plausible* answer, I resolved to make no reply. Such was my unwavering determination for more than two years: and in that determination I should probably have still continued, had it not been for credible intelligence which struck me as very extraordinary.

A Gentleman in the country, who is professedly of the Baptist persuasion, sent me a Letter: in which he informed me of a friendly interview that he had with Mr. (now Dr.) EDWARD WILLIAMS, and of some particulars which passed in conversation relative to *Antipedobaptism Examined*. Among other things he mentioned the following: ‘Mr. WILLIAMS said, Mr. BOOTH confessed that his Book was UNANSWERABLE. At this I was much surprised, and immediately asked; Why, then, does not Mr. BOOTH declare for Infant baptism? Mr. WILLIAMS replied; *The disadvantages attending an open declaration of sentiments, render it inexpedient and imprudent to do so at all times: —or to that effect.*’

On reading this, I paused—I was astonished—and said within myself; Of what superlative excellence, in the estimate of its author, must *Antipædobaptism Examined* be possessed! What a compliment he pays to my integrity! If my Opponent, when conversing with one whom he knows he an avowed *Baptist*, cannot restrain the ebullitions of selfgratulation, relative to his Performance, nor forbear exclaiming, *Io triumphe!* in what sublime strains of selfcomplacency, and in what an ample manner, must he express himself, when conversing with his *Pædobaptist* Brethren! It is time for me to put an absolute negative on his totally unfounded assertion; to chastise his unparalleled vanity; and to vindicate my integrity against his implicit, but odious charge!

On this occasion the following particulars, with which I have met in respectable authors, occur to remembrance. ‘Dr. JOHNSON: ‘He that is pleased with *himself*, easily imagines he shall please others*.’ Mr. COWPER:

‘None but an author knows an author’s cares,
‘*Or fancy’s FONDNESS for the child she bears* †.’

Mr. HICKS: ‘They [the Roman Catholic missionaries] triumph mightily in conversions which were *never made*, and converts *not instructed* ‡.’ Mr. JAMES OWEN: ‘I should not have thought it worth while to have answered [the performance of my opponent,] but for the clamorous confidence of some —people, who reckon a book *unanswerable*, when no reply is made unto it §.’

A repeated perusal of *Antipædobaptism Examined*, far from producing that strong conviction of which

* *Beauties of JOHNSON*, Part I. p. 35. Edit. 6th. † *Poems*, Vol. I. p. 67. ‡ *Preservative against Popery*, Title XIII. p. 43. § *Tulamen Evangelicum*, Preface.

Dr. WILLIAMS was pleased to boast, had an effect quite the reverse. For the principles on which he endeavours to support Infant sprinkling *, are many of them so novel, so paradoxical, and so extremely foreign from every idea suggested by the law and practice of baptism; as recorded in the New Testament; that I received additional confirmation of my avowed sentiments. Nay, so far from being convinced, in the manner he fondly believed and rashly asserted, I could not forbear suspecting that even many Pædobaptists themselves, among the Dissenters, and especially among our *Congregational Brethren*, must be *ashamed* to see their cause defended on such principles, and to find such effects attributed to baptism, as various of those with which they meet in *Antipædobaptism Examined*.

Though I have not the least expectation of what is contained in the following pages, being considered by Dr. WILLIAMS as *unanswerable*; and though, being firmly persuaded that an upright Pædobaptist is more worthy of esteem than a hypocritical Baptist, I do not so much as *wish* for any such conviction taking place in his mind, except he were to avow and act upon it; yet I have endeavoured to convince him, and to produce a confession, that I am NOT a Pædobaptist *incog*. Yes, I have made some exertions in order to prove, that I am not 'enamoured' with *Antipædobaptism Examined*—that I am no more convinced by the force of my Opponent's arguments, than I am charmed

* As the expressions, *Infant sprinkling*, wherever they occur in this *Defence*, are used merely by way of distinction, and not of contempt; so the terms *Pædo-baptism*, and *Infant baptism*, are employed in compliance with general custom; and not because the author considers an infant as *baptized*, on whom water has been solemnly poured or sprinkled.

with the modesty of his pretensions, the consistency of his sentiments, the perspicuity of his meaning, the accuracy of his language, or the elegance of his composition: on all which I have made some animadversions that would certainly have been spared, even though I had thought proper to write a *Defence*, if he had not considered me as *captivated* with his Performance*. But whether, after all my endeavours, I shall be so happy as thoroughly to convince him that I am still, *ex animo*, a Baptist, is to me uncertain.

Elevated with joy as Dr. WILLIAMS may be, in expectation of his Book powerfully supporting the cause of Infant sprinkling, and of its making a multitude of converts to that cause; yet my zealous Opponent, Mr. PIRIE, evidently despairs of any exertions whatever proving effectual for that purpose. Thus he speaks: ‘It is *highly probable* that the Baptist-ideas ‘will prevail.†.’—This, to us, is pleasing intelligence: and I must acknowledge myself inclined to the same opinion, though not on the same grounds. Because, in the reasons assigned by him for that persuasion, there is a *flagrant misrepresentation* of our sentiments, relative to the importance and utility of baptism—a misrepresentation *so palpably gross*, that I am astonished how an author of his respectable character could be so inadvertent, when writing against ‘Messrs. M^cLEAN and BOOTH.’

It has generally been considered as unfair for any polemical author to animadvert upon the *first* Edition of a book, if an improved Impression of the same work had made its appearance time enough to have been

* LUTHER, when writing against King HENRY the Eighth, says: ‘Non mihi, sed sibi imputat Rex HENRICUS, si durius et asperius à me tractatus fuerit.’ *Opera*, Tom. II. fol. 333. Witteberg. 1562.

† *Appendix to Dissertat. Preface*, p. v.

consulted. Now though Dr. WILLIAMS informs us, that the ‘former part’ of his Work was ‘sent into ‘the press’ before the second Edition of *Pædobaptism Examined* came out †; yet, in the second Volume of his Performance, he might have regarded the improved Impression of my book.—It is very observable, that though the enlarged Edition of *Pædobaptism Examined* was published about six months before Mr. ELLIOT’s *Dipping not Baptizing* appeared; yet, from the latter, my Opponent could find an opportunity of introducing a long quotation in the body of his Work ‡: while not a tittle appears, from the corrected Impression of my book, as matter of animadversion, except a few particulars in his *Appendix*. An indication, this, that he was not quite so desirous of doing justice, either to me §, or to our cause, as he was of obtaining what he denominates a *concession* from the late Mr. ELLIOT, under the character of an *Antipædobaptist*.

Widely as I differ from Dr. WILLIAMS, respecting the mode, the subject, and the utility of baptism; uncandid, as I think, some of his reflections upon the Baptists; and obnoxious to severe animadversion, as I consider a number of particulars in his Performance; yet, for his professed respectful regard to my character ||, I sincerely acknowledge myself obliged.

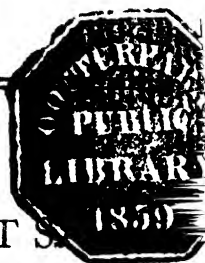
LONDON, Aug. 1st. 1792.

A. BOOTH.

* See Dr. WATERLAND’s *Second Defence of Queries*, p. 412. Mr. HERVEY’s *Eleven Letters* to Mr. J. WESLEY, p. 3.

† Preface, p. iv. ‡ Vol. II. p. 119—135. § See this *Defence*, p. 37, 38, 39, 291, 292. || Preface, p. ix. Vol. II. p.

The following *errata*, besides a few mistakes in orthography and punctuation, have been observed. Page 27, line 2, for—infants, read, *infants*—. P. 38, l. 12. f. NICHOL, r. NICHOLS. P. 51, l. 33. f. Baptists, r. *Papists*. P. 86, l. 5, dele *very*. P. 105, l. 34, f. Tentamen, r. *Tutamen*. P. 202, l. 21, after *Lord's*, dele the *coruna*, and place it after *body*. P. 204, l. 18, dele *parentbesis*. P. 287, l. 23, f. *ir*, r. *in a*. P. 500, l. 28, f. *month*, r. *month*.



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A D E F E N C E
O F
PÆDOBAPTISM EXAMINED, &c.

CHAPTER I.

Concerning the Title of Dr. WILLIAMS's Book, his Professions, and his Conduct, relative to this Controversy.

DR. WILLIAMS having called his book, *Antipædobaptism Examined*, as a counter title to mine, it is natural to enquire, why he did not add; *On the Principles, Concessions, and Reasonings of the most learned Antipædobaptists*? Having reversed the leading term, in the title of my book; and professing to give it a full reply; it might have been expected that the title of his performance would have been a perfect contrast to mine. It might also have been justly expected, that he would present his reader, under each branch of the general subject, with a number of such quotations from the writings of Baptists, as would (to use an elegant phrase of his own) have been 'plump against*' themselves. For though the publications of Baptists are very few, in comparison with

* *Antipæd. Exam.* Vol. II. p. 70. N. B. For the sake of brevity, I shall, in the following pages, when quoting the Book on which I animadvert, mention only *Vol. I.* or *Vol. II.* and the number of the page.

2 *The Title of Dr. W.'s Book,* [CHAP. I.
those of Pædobaptists; yet, had the authors of our
persuasion been divided among themselves, with refer-
ence to the subject before us, their printed works are
sufficiently numerous to have furnished my opponent
with a considerable number of quotations, upon the
plan of *Pædobaptism Examined*.

To what then was it owing, that Dr. W. did not
avail himself of ‘principles, concessions, and reason-
‘ings’, contained in the writings of Baptists, when pro-
fessedly contending with them, and when answering a
book intended to show that Pædobaptists are ex-
tremely inconsistent with themselves? Was it because
he was quite averse to confront them with their own
words, and to confute them on the ground of their
own concessions? That is to the last degree impro-
bable: because it is manifest from various instances,
to be remarked in their proper place, that he did not
want an inclination to have availed himself of the
argumentum ad hominem. Was it because he con-
sidered the Baptists as being, of all Christian pro-
fessors, the most harmonious in their theological views,
and the most consistent with themselves; so that it
would have been in vain to seek for a difference of
sentiment among them, relative to any article of im-
portance? Were that the case, it would be a strong
presumption in our favour, and much to our credit.
But this honour Dr. W. is extremely far from allow-
ing us: for he represents the Baptists as being, ‘per-
‘haps more than any other denomination of Christians
‘divided about the import’ of our Lord’s ‘command,
‘Go—preach the Gospel to every creature?’ In regard
to which, he exhibits them to the public, as ‘perpe-
‘tually clashing’ one with another*. Was it, then,

* Vol. II. 403, 404.

‘perpe-

‘perpetually clashing’ as they are about some other particulars, that he could perceive scarcely any thing in their publications which has the appearance of inconsistency with their avowed sentiments and practice, relative to the mode and subject of baptism? This is, apparently, the fact; and it is greatly to the reputation of their cause, considered as *Baptists*. For it is a presumptive evidence that their views and conduct, in regard to baptism, proceed on a solid foundation—on plain scriptural principles, contained in precepts and precedents.

Severe, therefore, as my opponent’s reflection upon us manifestly is, with reference to some other particulars; it furnishes an inference extremely favourable to our cause, in respect of baptism. For is it supposable that such clashing mortals, as, according to Dr. W.’s representation, the Baptists are; should be so consistent, and so harmonious, respecting the baptismal rite, if they did not proceed on a good foundation? So consistent and so harmonious are the Baptists, relative to the ordinance under discussion, that our zealous opponent has not produced, from their publications of any sort, so much as *one* direct concession, that is by natural and fair construction inimical to their own practice. No, not so much as a *single instance* has he produced of their admitting, that the rite in question is any thing short of a solemn immersion; that it was ever administered, by the Apostles, in any other manner; that the Apostles, or apostolic men, ever baptized any that were naturally incapable of making a personal profession of repentance and faith; or that they deliberately avow any principles which, in their necessary consequences, are inimical to their own sentiments and practice respect-

ing baptism. Hence the reader may justly conclude, that 'principles, concessions, and reasonings', in favour of Pædobaptism, were extremely hard to be procured, by Dr. W., from the writings of Baptists: even while he could easily have produced an immense number of inconsistencies, relating to other articles of doctrine and of practice, from those 'perpetually clashing' authors.

It seems therefore that, with regard to baptism, we are tolerably well agreed among ourselves. For, had our sentiments and language, respecting the mode and subject of that ordinance, been remarkably discordant, it is highly probable that the title of Dr. W.'s book would have run thus: *Antipædobaptism Examined, on the Principles, Concessions, and Reasonings, of Antipædobaptists*; with whatever else the author might have thought proper.—None can doubt, but my opponent would have transcribed a number of testimonies and concessions, in favour of Infant sprinkling, had he found them in the writings of Baptists; with much more pleasure than he did those which he has produced from the works of Pædobaptists. I cannot forbear suspecting, therefore, that when he concluded to answer *Pædobaptism Examined*, it must have been a little mortifying for him to find, that he could not, with any appearance of propriety, reverse the *whole Title* of my book, to make it '*plump* against' me. This, perhaps, may be considered by some readers as a presumptive evidence, that his performance is not a '*full reply*' to mine: to which particular I must, however, hereafter advert.

The *professions* and *conduct* of my opponent, in the management of this controversy, deserve regard. When, in a certain passage, he is observed to denominate

nate

nate his work a ‘*humble attempt**’, one is led to suppose that the estimate he formed of his own abilities, as an author, was far from being high, or assuming: and, *that no airs of self-importance, that no confident, overbearing language, would appear in the course of his undertaking.* But, notwithstanding this, Dr. W. frequently, and in variety of style, gives plain indications of superior confidence. When reflecting on various particulars, to be introduced in a following paragraph, I cannot forbear suspecting, that we have an early specimen of the good opinion he entertains of his own abilities, in the choice of his motto, which runs thus: ‘*When I had waited—I said, I will answer also my part, I also will shew mine opinion.*’ That Elihu, in so expressing himself, acted quite in character, and that he spake *the words of truth and soberness*, I have no doubt. For he was raised up of God, and well qualified, to perform the part of a moderator between Job and his three friends. But these words, from the pen of my opponent, seem to have the appearance of self-importance. After quoting a passage from Dr. GILL, he pronounces it a ‘*curious piece of dogmatism*†’: and I am very much inclined to think, that the words of Elihu, as applied by Dr. W. to himself, may be justly pronounced *a curious piece of egotism*. For he no sooner enters on the stage of controversy than, demanding audience from the disputants on both sides, those assuming monosyllables, *I*, *MY*, and *MINE*, make the most conspicuous figure in what he says. *I waited—I said—I will answer—I also—MY part—MINE opinion.* In the words of my opponent, it may be asked, ‘*Well, reader, what say you to this‡?*’ Did you ever see a more curious piece

* Vol. II. 161. † Vol. II. 75. ‡ Vol. I. 383.

of *egotism*? Might not his readers justly demand ‘Who is this great and very important *I*, that speaks in such an *oracular* manner, and summons the *public* attention to *his* decision of that controversy on which he is beginning to write? We—they might add—we readily allow him, when acting under a certain character, to speak *ex cathedrâ*; but, when addressing the public, to assume the air of one that speaks *ex tripode*, is far from treating us with due respect.’ It is not credible, I conceive, that Dr. W. would have thus announced himself to the public, if he had not considered his performance as *uncommonly* excellent.—Speaking of the writers for, and against, Infant baptism, Dr. W. says: ‘I perceive that the champions on the *one* side are by no means agreed upon this question, *On what is the right of infants to baptism founded?* And those, on the *other* know very well how to avail themselves of the fact*’. Feelingly apprehensive of consequences, and zealous for the honour of Pædobaptism, he therefore, makes a ‘*humble attempt*,’ in support of the endangered cause; and thus, in effect, he introduces it: *Hear now, O ye champions, and regard my decisive opinion!*

Further: As my opponent, speaking in his motto, implicitly declares, that the contents of *Antipædobaptism Examined* have an uncommon claim on the public attention; so, toward the conclusion of that work, he expressly avows his confidence of the performance obtaining divine acceptance, ‘as a Defence of Truth—*a work of faith and labour of love* †.’ He seems also still to retain the very high opinion he originally had of his Book, and to consider it as being in great estimation with the public. This appears by his proposals,

* Mr. MORRICE's *Social Relig.* Note, p. 68. † Vol. II. 347.
recently

recently published*, for printing another work: in which proposals he subjoins to his name, ‘AUTHOR OF ANTIPÆDOBAPTISM EXAMINED.’ A plain indication this, that he considers his being the writer of that performance as procuring celebrity to his name, and as being a strong recommendation of any other work that he may offer to the public. Every theological author, however, is not warranted thus to announce his own importance in a motto; thus to be assured that God accepts his book, as *a work of faith and labour of love*; and thus to be gratified with the public approbation.

The authoritative language of Elihu, when appearing as moderator between Job and his three censorious friends, is highly agreeable to my opponents: for Mr. ALEXANDER PIRIE, who honoured *Pædobaptism Examined* with some remarks, has chosen the following words of that celebrated Ancient, as his motto: ‘*Great men are not always wise—Therefore I said, HEARKEN TO ME; I ALSO WILL SHEW THEE MINE OPINION†.*’ Thus both my zealous opposers announce their opinions to the public, with the solemn consequence of an ELIHU! But, oracular as each of them appears in his motto, the opinion of Mr. PIRIE, and that of Dr. W., cannot both be infallible; because, in various respects, they contradict one another.

Again: Dr. W., in the course of his reasoning, frequently expresses himself like one that is confident of his own *argumentative abilities*. This he does by proposing, not merely to *prove*, but (which is the highest kind of proof) to DEMONSTRATE‡ a great

* On the cover of the *Monthly Review*, for August, 1794.

† *Appendix to Dissertat. on Bap.* Perth, 1787.

‡ Vol. I. 38, 77, 199. Vol. II. 8.

variety of particulars. Yes, and lest any through inattention or oversight, should suspect my opponent of having promised more than is performed; he at every turn reminds his reader, that he *has* demonstrated the article which was under discussion *. Respecting which I shall at present only say, with Dr. WATERLAND; '*Demonstrations* are good things, 'but sometimes very hard to come at †.' With LE CLERC; 'Men are apt to believe what they desire; 'and the weakest reasons which persuade them, appear 'like *demonstrations* ‡.' And, with Mr. BONNET; many authors 'are continually speaking of *demonstration*;' but observes, that 'it were better to promise 'less: this method creates, and merits more confidence §.'—The following, and similar expressions, are frequently used by Dr. W. *I affirm—I scruple not to assert—I am bold to say—we are bold to affirm—I maintain—I insist—that I deny—and, I absolutely deny* ||.

My opponent, in his *Notes* on Mr. MORRICE'S *Social Religion*, speaks of *Champions* for the right of infants to baptism ¶; and, on another occasion, he talks of 'polemic champions' being seen '*hectoring* 'one another **.' Let my reader consider the subsequent expressions, and then judge whether our author does not assume the airs of a 'hectoring champion,' and of a martial hero, rather than those of a person

* Vol. I. 95, 205, 220, 227, 319, 362. Vol. II. 159, 200, 253. † *Defence of Queries*, Query XXXI. p. 482. Edit. 3d.

‡ In WATERLAND'S *Importance of Doct. of Trin.* p. 516, Edit. 2d. § *Philosophical and Critical Inquiries concerning Christianity*, Preface, p. x, xi. || Vol. I. 192, 196, 324, 205, 400. Vol. II. 264. Vol. I. 219. Vol. II. 255. Vol. I. 51, 72, 207. Vol. II. 10, 251, Vol. II. 162, 174. ¶ Page 68. ** *Letter to Dr. PRIESTLY*, subjoined to first Vol. of *Abridg. of Dr. OWEN'S Exposit. of Epistle to Heb.*

who professes only to make a ‘*humble attempt*.’—After having said enough, as he supposes, to confute his opponents, he adds; ‘We shall, *ex abundanti*, take AN-
‘OTHER ‘TURN WITH THEM *.’ Now is not this language more becoming the lips of a brawny athletic, than the pen of a sober disputant? The former, having given his antagonist a foil, acts entirely in character when he struts about on the stage, and, with an air of triumph says, *I will take another TURN with him*; but, for a theological disputant, in the course of a ‘*humble attempt*,’ to adopt such language, is very extraordinary.—After having politely charged us with being ‘impertinently inimical’ to what he considers as reasonable and right, he says; ‘Their favourite terms, ‘*positive law*, and, ‘*apostolic example*,—are a *two-edged sword*, which they brandish with great parade, and ‘with which they pretend to do *great execution*; [but] ‘let us now see whether this weapon may not be ‘wrested out of their hands †.’ Dr. W. having produced one of our objections to his own hypothesis, though there be not a word in it, even as expressed by himself, that breathes a martial spirit, immediately adds: ‘To face *this CANNON*, however formidable, ‘we venture to *plant another ‡*.’ Then he introduces a number of short extracts from *Pædobaptism Examined*, in the following manner; ‘The mercenary ‘forces they [the Baptists] place in *front* must be such ‘as these §.’ After producing which, he speaks of ‘their whole collective force from *van to rear*;’ and then he threatens—Alas, for the poor Baptists! what must become of them!—then he threatens, in the fury of his martial indignation, ‘to *confront*, to *break*, ‘and to *rout* the boasted sophistical *phalanx* ||.’ Nay,

* Vol. I. 172. † Vol. I. 52. ‡ Vol. I. 280. § Vol. I. 203. || Vol. I. 204, 205.

his polemical prowess increases, and his heroism rises to the highest pitch; for he boldly ‘challenges the ‘*whole* CORPS of Antipædobaptists *.’ ‘Well, reader, ‘what say you to this?’ Is it not in the high martial style, and in the true spirit of a ‘*hectoring* champion?’

Dr. W., I observe, considers himself, with reference to various important particulars, as possessing much more prudence, caution, and acumen, than the generality of Pædobaptist authors before him have done. Thus, for instance, when handling the subject of *Positive Institutions*, he says: ‘The Pædobaptists in general have tamely submitted to this position, *Baptism and the Lord’s supper are positive institutions*, in its ‘most absolute and undistinguished sense, as a maxim ‘not to be controverted; and the Antipædobaptists ‘are, doubtless, much obliged to us for this piece of ‘complaisance, as it is evidently the main pillar of ‘their cause, and the armour in which they trust †.’ —Again: ‘The abuse of terms, is notoriously exemplified in the word *covenant*—It must be acknowledged that MANY Pædobaptist writers have been ‘EXTREMELY UNGUARDED in this particular, which ‘has afforded no small handle to the opposite party ‡.’ —Once more: ‘If the above representation of the ‘nature and design of this ordinance be just, it may ‘contribute to vindicate the right use of two very important terms commonly employed in the controversy, liable to abuse, and, may I not add, VERY SELDOM EXPLAINED in a consistent manner? I mean ‘the terms *seal* and *covenant*. Hardly any thing more ‘common in explaining the nature of baptism than ‘some such phrase as this, *It is a sign and SEAL of the*

* Vol. I. 406. † Vol. I. 34. ‡ Vol. I. 18.

‘*gospel covenant*: and the authority usually urged in favour of this application of the word *seal*, is—Romans the fourth and eleventh. Waving a particular discussion of the many *strange* things this notable passage has been made to speak, and the *absurd* deductions following thereupon; I would observe, that the chief, if not the only source of these mistakes, has been owing to the want of a proper attention to the different *uses* of *seals* among the ancients, in connection with the different acceptations of the term *covenant* *.’

The generality of Pædobaptist authors, it seems, both at home and abroad, when professedly defending the right of infants to baptism, have been a set of *ignoramuses*—such *ignoramuses*, that it would be hard to find, in the whole history of controversies, any fact of a similar kind and of equal extent. For here, according to Dr. W., we behold, with few exceptions, a learned and numerous class of polemical writers tamely surrendering that very *principle*, which is the ‘*main pillar*’ of their opponents’ cause, and ‘the armour in which they trust.’ This the Pædobaptists, from time immemorial, have done—Simpletons as they were!—without necessity, without a contest, and without complaint!—Nay, so extremely unskilful have they been, in defending their own cause, that, in some instances, when they have not ‘tamely’ given up, but faithfully retained, an important principle, or a pertinent text, they have said such ‘strange things’ upon it, and the natural deductions have been so ‘absurd,’ as rather to disgrace and wound, than to support, Pædobaptism. Thus have they proceeded, for a long course of time, while poor Pædobaptism lay bleeding under their un-

skilful hands! Yet such a '*latent mystery*' was there in their mistakes, and so remote was it from the ken of common understandings; that only Dr. W., and perhaps 'a few more geniuses, superior in penetration to many of the most eminent that ever filled the professor's chair, or adorned the Protestant pulpit,' have been able to detect the pernicious blunders. It was, therefore, high time for Dr. W. to arise, to *answer his part*, and to *shew his opinion*; that Pædobaptists might be delivered from their mistakes, and Pædobaptism rescued from impending ruin.

Mr. PIRIE also considers himself as having a claim to originality, and to share, with Dr. W., the honour of *detecting* inveterate mistakes among Pædobaptists, in the management of their common cause. For thus he speaks, respecting his own performance: 'The novelty of some ideas, and their opposition to the sentiments of many respectable writers in the Pædobaptist line, may tend to render this work less popular—Mr. BOOTH has quoted *a multitude of celebrated authors*, all agreeing with you, [Mr. M'LEAN] on the whole, in your ideas of the Abrahamic covenant and its token. Error, however, cannot plead prescription; nor can all the writings in the world change a falsehood into truth—The truth is, this matter hitherto has been *altogether mistaken*. I have examined all the arguments produced by Baptists, and *'self-inconsistent Pædobaptists*'*.—How uncommonly happy for Pædobaptism, that a couple of Authors, possessed of such acumen, and of such caution, should arise about the same time, and stand up in its defence! But how deplorable must be my situation, and that of the cause which I espouse, considering that they both

* *Utsupra*, Pref. p. vii. p. 118, 122, 166.

unite against me ! However, as Dr. W. himself (forgetting that he was writing a *Treatise*, and not a *Letter to me*) has dropped a cheering word, and said; ‘ Sir, ‘ let not this discourage you*’, I shall proceed.

Dr. W., then, professes a strong desire of promoting *love and peace*, between our Pædobaptist Brethren and us. Thus he expresses himself: ‘ I should be ‘ very sorry if what is advanced in the following Examination, should in any measure violate the sacred ‘ bond of Christian charity and friendship that subsists ‘ between me and, in this instance, my differing brethren; with several of whom I wish to preserve and ‘ cultivate a fraternal affection—How happy should I ‘ be if my humble attempt should procure me—the ‘ honour of *peace-maker* among brethren—This work ‘ was not undertaken or prosecuted, with a view to ‘ foster a *party-spirit*, but to promote the union of ‘ Christians:’ and, near the conclusion of his book, he calls it a ‘ *charitable effort* to lessen rather than increase the difference between [Pædobaptists and] ‘ us †’.

Let us now see whether the conduct of Dr. W. be quite agreeable to his affectionate, his gentle, and his pacific professions; of which the reader may judge, by the following particulars. He sarcastically represents me, ‘ and a few more *geniuses*,’ as possessing ‘ superior penetration.’ He charges us with making an ‘ *inflexible* opposition’ to Infant baptism; and our principles, with being ‘ *unreasonable, unscriptural, and ‘ highly uncharitable.*’ He calls us ‘ the *rigid votaries* ‘ of plunging.’ He denominates immersion, as practised by us, ‘ the *BADGE of parties* and carnal divisions ‘ in the church;’ and ‘ the distinguishing mode of a

* Vol. I. 7. † Pref. p. ix. Vol. II. 161, 347, 409.

‘SECT.’ He pronounces our views of positive institutions, *nearly* ‘*allied to the interest of genuine bigotry;*’ and our sentiments, relative to immersion, as ‘*genuinely Popish*’—as ‘first planted by a *pharisaic hand*’—as ‘watered by the hand of BIGOTED *sin-gularity*’—and as ‘the *line of bigotry.*’ Nay,—most admirable turn of thought, and choice of expression!—he says; ‘The Baptists—unwarrantably SCREW the ‘initiating rite in the *VICE of bigotry.*’ What, reader, could possibly have been imagined, more fine in itself, or more friendly to us! He maintains, that ‘to exclude sprinkling or pouring as a nullity, comes little ‘short of the uncharitable rigor, and unwarrantable ‘zeal, of those who hold’ the necessity of baptism to salvation. Alluding to the words of Paul, when addressing the Athenians, he exclaims; ‘Ye Antipædobaptists, we perceive that in all *these* things ye are too ‘superstitious.’ He implicitly charges me with seeking occasion to ‘*cavil;*’ and, apparently, with a *designed* ‘misrepresentation’ of those Pædobaptist authors whom I quote. He represents my principles, relative to baptism, as little, if at all better, than those of *Poper*y. ‘If the one be Scylla, the other is Charybdis; ‘the remedy is little better than the disease.’ His hypothesis, indeed, may cut off the *excrescence* of superstition, but instead of healing the wound, it will ‘leave behind, as the inevitable effect, the *gangrene of bigotry.*’ He charges me with ‘setting the Pædobaptists *together by the ears:*’ by which, it is probable, some heads have been broken, and some blood has been spilt. That the quarrelling Pædobaptists might not be wanting of good company, he represents the Baptists as being, ‘perhaps, *more than any other denomination* of Christians—*divided* about the import’ of a certain command, and as *perpetually* ‘clashing’ one with

with another, concerning the performance of a particular duty *.

Such is the language of my opponent, respecting myself and my Baptist brethren ! Now, reader, are you not surprised, are you not greatly charmed, with that benignity of temper, that politeness of expression, and that pacific, uniting, healing spirit, which Dr. W. has discovered toward the Baptists ? Extremely grieved to think, how destitute we are of brotherly affection for Pædobaptists ; and knowing the reiterated imputation of bigotry to be a *specific* for that disease ; he plies us with it in a plentiful manner. Nothing, surely, could be more agreeable to his professions of candour and love ; or more suitable to promote those amiable tempers in us ; than sounding in our ears, GENUINE BIGOTRY—BIGOTED SINGULARITY—LINE OF BIGOTRY—VICE OF BIGOTRY—GANGRENE OF BIGOTRY ! We thank him for his most prudently kind regards, and will endeavour to derive advantage from the salutary medicine that he has given us ; of which he certainly has administered a *quantum sufficit*.

It might, perhaps, be considered by Mr. PIRIE as a token of disrespect for his character and performance, were I entirely to overlook the polite and friendly manner in which he also has treated us. The following particulars may serve as a specimen. ‘ The moment these people are dipped in water, they too often *shut their eyes against the light of truth*—TO BE OPENED NO MORE : while the ear can listen with attention to nothing, but *the cry of the party*, PLUNGE AND BE SAVED.’ He represents us as

* Vol. II. 404. Vol. I. 202, 401. Vol. II. 184, 160, 183, Vol. I. 91. Vol. II. 176, 189, 184. 179, 180. 354. Vol. I. Prof. Vol. II. 108, 116, 112.

maintaining error, that ‘*blasphemes* the conduct of ‘Christ and his Apostles;’ and calls our opposition to ‘sprinkling or pouring,—*blasphemy* against the ‘words of the Holy Ghost. What,’ says he, ‘shall ‘we think of a set of puny mortals, who can set ‘their mouth against the heaven in *their blasphem-
ous talk*, treating with scorn and ridicule the lan-
‘guage of the divine Spirit? *How long ye fools,
‘will you love scorning!*’ He charges us with talking
‘idle gibberish;’ and says, ‘I know no set of people
‘so inconsistent as [the] Baptist-writers*.’—On these
extracts I leave my reader to form his own judgment;
only remarking, that MR PIRIE does not *pretend*, so
far as I have observed, to aim at promoting love and
peace between the Pædobaptists and us.

To constitute a triumvirate, I will just mention Mr.
W. LEWELYN; who denominates baptism, as admin-
istered by us, ‘*The bond and seal of perdition.*’ Who
exclaims, ‘O infant haters, bloody priests of Moloch,
‘look in their faces and tremble!’ Who declares, ‘I
‘look upon their [the Baptists’] church, to be far
‘more guilty and barbarous than that of ancient Mo-
‘loch, himself†.’

This being sublimely perfect, *quo more*, I make no
remark upon it, but return to Dr. WILLIAMS; who,
possessing such a fund of benevolence toward the Bap-
tists, and abhorring every thing that has in the least
degree a tendency to widen the breach between us and
our Pædobaptist Brethren; complains of some expres-
sions in my book, as being censorious, unfriendly, and
indecent. At this I was a little surprised; not merely
because I did not recollect any ground for such a charge,

* *Appendix*, Pref. p. vi. p. 157, 189, 190. 189. 171.

† *Docr. of Bap.* Vol. III. p. 83, 124, 125. Leominster, 1790.

at least in the second Edition; but also because he himself had long before declared, that ‘Mr. Booth’s *Pædobaptism Examined*—discovers a *considerable degree of GOOD TEMPER**.’ But, let us hear his complaints; and, if just, make our acknowledgments. Thus, then, for example: ‘Our opponents insist, that ‘what has been so often urged, [in defence of Pædobaptism,] is not conclusive; and MODESTLY affirm, ‘it is only calculated to catch *the eye of a superficial observer* †.’ Now here is a charge of disrespectful and indecent language, relative to Pædobaptists; as if I had pronounced them all ‘superficial observers.’ But this is a gross mistake. For the phrase, *superficial observer*, is connected, both in grammar and in sense, with the preceding expressions, ‘formidable appearance:’ and I am there speaking of the supposed numerous ‘evidences’ *in favour of Infant sprinkling*. Now, in whose eye do those evidences appear *formidable*? In that of a Baptist, or of a Pædobaptist? Not the latter, surely; for no Pædobaptist was ever yet *frightened*, by seeing what he considered as a great number of evidences in defence of his own cause. It was, therefore, of the more *uninformed Baptists*, that the offensive expressions, ‘superficial observers,’ were manifestly used ‡.—Dr. W. himself speaks of my numerous quotations making ‘a *formidable appearance*,’ and of Mr. TOMBES, as being a ‘*redoubtable antagonist* §.’ *Formidable—redoubtable*. To whom? The Pædobaptists, doubtless, and to them only: the reverse of which is equally manifest in the case before us. Yet my opponent, once, a second, and even a

* *Note on MORRICE’S Social-Relig.* p. 69. † Vol. I. 232.

‡ See the passage at large, *Pædobap. Exam.* p. 449, 450. Edit. first. Or, *Antipæd. Exam.* Vol. I. 9, 10. § Vol. I. 18, 19.

third time, refers to the words, ‘a superficial observer,’ as if they contained an indecent censure on our Pædobaptist Brethren *! A plain proof, that when Dr. W. does ‘shew his opinion,’ it is not *always* to be regarded as demonstration.

Taking occasion, in the second Edition of *Pædobaptism Examined*, to remark some things in my worthy opponent’s *Notes* on his Abridgement of Mr. MORRICE’S *Social Religion*, and in Mr. HORSEY’S *Infant Baptism stated and defended*; I considered the particulars on which I animadverted in a *connected* view. This led me to use the expressions, ‘Messrs. WILLIAMS and HORSEY;’ and, ‘Messrs. HORSEY and WILLIAMS.’ This displeases Dr. W.; because he considers it as introducing them ‘together, like brother tradesmen of the same firm †.’—The reader, however, may be assured, that I had not the least thought of any such thing: nor did I, by those expressions, intend the smallest disrespect toward either of them. Nay, had I been aware of such language giving offence, it should not have been used by me.

If, however, my expressions were unbecoming, Mr. PIRIE has made me a return in kind; for, ‘Messrs. M’LEAN and BOOTH,’ constitute part of his Title-page ‡. Nay, Dr. W. himself ought either to exculpate me, or plead guilty to a similar charge; for the very same form of expression is used by him, when he says, ‘Messrs. LAWRENCE and GILL §.’ This must be the case, except he ‘shew his opinion,’ and fairly ‘demonstrate,’ that LAWRENCE and GILL, are names of much less importance than those of WILLIAMS and HORSEY.—Besides, what does my opponent mean, where, when speaking of me, he says;

* Vol. I. 9, 232. Vol. II. 4. † Vol. II. 352. ‡ *Appendix to Dissertat.* § Vol. II. 112. *Note.*

‘Plunging is practised by himself and *his* CONSTITUENTS*?’ I cannot help thinking that the aspect of these very singular expressions, is almost as ill-favoured as that of those for which I am censured. But whom does Dr. W. intend by my ‘*constituents*?’ The *members* of the church to which I stand related? That cannot be; for they do not solemnly plunge, or baptize, either one or another. Baptist *ministers*? but in what sense can they be considered as *my constituents*? Till Dr. W. lend me the ‘*glasses*’ of which he speaks, and ‘*wipe them clean*’ too, there is reason to fear I shall never discover his meaning in these words. Meanwhile, I charitably conclude, that he *intended* something or other by them; but, whatever his meaning was, he seems to have suffered it all to evaporate, or to have transmuted it into nonsense.

Reflecting on my opponent’s loud professions of regard to the promoting of love, of peace, and of unity among Christians; and comparing, with those professions, the various asperities of diction, and severities of censure, which have proceeded from his pen, respecting his Baptist brethren; I am reminded of what he says, in another place, concerning the Socinians; and which, *mutatis mutandis*, will here apply. ‘Their most formidable attacks—are so much the more dangerous, by reason of—the artful *inuendos*, thrown out against those who maintain the reformed doctrine, as BIGOTS, narrow-minded, illiberal, absurd—fine epithets and high encomiums they so *modestly bestow upon themselves*, as rational, liberal, charitable, humane, candid, and so on: as if, doubtless, they were *the men*, and wisdom must die with them †.’—How far the following remark of Dr. OWEN’S, on Mr. BAXTER, may here be applied, is left with my reader. ‘Had

* Vol. I. 196. † *Abridgement of Social Relig.* Pref. p. vii.
‘I not

‘I not *heard* him profess how much he valued the peace of the church, and declare what his endeavours for it were; I could not but suppose—that an humour of disputing and quarrelling was very predominant in the man*.’ So the late Dr. FLEMING, while complaining of the Baptists for intrenching on the rights of charity, pronounces them exposed to ‘a terrible anathema †.’

Dr. W. takes an early opportunity of informing us, that he was desirous his principles might ‘be *thoroughly understood* by every reader, if possible, without hazard of mistake ‡.’ For this desire he deserves commendation. I very much question, however, whether *some* of his readers be not at a loss for his meaning in many places; and whether the *generality* of them, with regard to various passages, be not incapable of understanding him. This obscurity arises, partly from his mode of expression; and partly from his being, apparently, inconsistent with himself.

From his mode of expression. For instance: ‘Plunging is practised by [Mr. B.] and *his* CONSTITUENTS;’ which has been already remarked. Again: ‘The grant, which baptism seals, is extensive as the gospel sound, on the part of God; but man’s subjective, participated *interest* therein, must have its denomination, its kind and degree, according to the *reception* and treatment God’s covenant grant meets with. A *spiritual* reception, (effected by sovereign grace) insures a spiritual subjective, or actually participated, interest. A *professional* reception, insures an external interest. The nature and degree of the reception or treatment the grant meets with, infalli-

* *Doct. of Death of Christ, vindicated from Animadversions of Mr. R. B.*, p. 5. † In BURROUGHS’s *Farther Def. of two Discourses*, p. 42. ‡ Pref. p. i.

‘ bly ascertains the nature and degree of the *possession**.’
 —Once more: when opposing a principle of mine,
 relating to positive institutions, he says; ‘ If my prin-
 ‘ ciple be not admitted in opposition to his, nothing
 ‘ would hinder, but Atheists, Deists, or blasphemers
 ‘ might be the proper subjects of the Messiah’s king-
 ‘ dom, as contradicting distinguished from believers, and pe-
 ‘ nitents, *antecedent* to the institution†.’—‘ Though I
 have carefully read these passages, time after time; I
 do not thoroughly, if at all, understand them; especi-
 ally, the first and the last. Yet

‘ Our Author has a meaning, and, no doubt,
 ‘ But some have sense enough to find it out.’

From being, apparently, inconsistent with himself: re-
 specting which, the following instances have occurred
 to observation.

I. “ Can that [law of
 baptism] be a law *merely*
positive, which does not
 possess any such properties
 as ALL THE WORLD al-
 lows to be necessary for
 that purpose?” Vol. II.
 407.

2. “ While we *con-*
sider the [idea of immer-
 sion exclusively] as un-
 certain, or rather very ob-
 scure, it is *no part of our*
duty to comply with it.

I. “ The *Pædobaptists*
 IN GENERAL have tamely
 submitted to this position,
Baptism and the Lord’s
Supper are POSITIVE in-
 stitutions, in its most *absol-*
ute and *undistinguished*
sense, as a maxim not to
 be controverted.” Vol. I.
 34.

2. “ The obligation [of
 baptism] ariseth from the
 EQUITY of the thing, not
 from the *understanding and*
capacity of the person.”
 Vol. I. 401.

* Vol. II. 233, 234.

As

Vol. II. 393.

As far as the law is plain,
it claims obedience; but
as far as it is indetermi-
nate, *it leaves the subject*
free." Vol. II. 359.

3. "There is no pas-
sage in the New Testa-
ment, I will not say that
confines the mode of puri-
fying to immersion, but
from which it can be fair-
ly deduced (*cæt. par.*) that
immersion was *at all* used."
Vol. II. 81. See also p.
186.

4. "The scriptural
BAPTISM [is] purifica-
tion by water." Vol. II.
176.

5. "I would say, in the
language of Dr. DOD-
DRIDGE, who EXACTLY
expresses my thoughts; *It*
is

3. "As to the mode
of baptism (though Mr.
MORRICE went so far
as to contend, that immer-
sion was *never* used in the
apostolick age) it should
seem an equitable rule,
that—as the *practice* of
the disciples, whence we
should gather in what
sense they understood [our
Lord's command *to bap-
tize,*] is attended with con-
siderable difficulty, when
reduced to any *one* invari-
able method, we should
vary it according to cir-
cumstances." *Social Re-
lig.* Note, p. 131.

4. "The different ac-
tions [of immersing, pour-
ing, or sprinkling,] are
only different means of at-
taining a proposed end.
This END is purification
by water." Vol. II. 374.

5. "What English
term shall we adopt, [as a
substitute for the word *bap-
tism?*] Shall it be either of
those

is strange to me, that any should doubt whether proselytes were admitted into the Jewish church by baptism, that is by WASHING." Vol. II. 230.

6. "Will our author favour us with the curious intelligence of ANY MAN unbaptized, in a Christian country, on whom it is not incumbent to be baptized?" Vol. I. 253.

7. "The term [baptism is] a genus, denoting a ceremonial purification by water." Vol. II. 355.

those [washing, pouring, or sprinkling,] already mentioned by Mr. B.? Nay, THESE I would as much object to as himself, nearly." Vol. II. 10.

6. "It is evident, on the least reflection, that criminal ignorance, impenitence, unbelief, and the like, are *excluded from all claim* to such a moral suitability, [as is essential to the subjects of baptism:] for how can they be *proper subjects*, who are professed rebels against the government of the King of Zion?—That there is in Scripture a connection formed between *believing* and *baptism* in adults, is clear from particular passages, as well as the nature and design of the ordinance." Vol. II. 402. Vol. I. 212, 213. See also Vol. I. 72, 96.

7. "Christian kingdoms are the Lord's in a sense similar to that in which Israel was his; with *this difference*, that the yoke of Mosaic ceremonies should be *removed*, and

8. "What

and a *spiritual* evangelical worship introduced." Vol. I. 267.

8. "What *both* the ordinances in question [i. e. baptism and the Lord's supper] require, as a *qualification* in their respective candidates, is that degree of *relative holiness* which is necessary and suitable to their respective nature and designs." Vol. II. 240.

9. "We do [not] read of any person in the New Testament that was baptized in a church, or as *being a church member*." *Social Relig.* Note, p. 96.

10. "The Gospel revelation is *the* RULE and positive directory" for baptizing. V. I. 225.

8. "Whatever relates to the *qualifications* of the subjects [of baptism,] is of a nature ENTIRELY *moral*,—and to say otherwise must imply a contradiction." Vol. II. 387.

9. "Infants [are] BORN *in the city of God*—Persons are often called *church members* in this controversy, when they are so only *de jure*, or *quoad debitum*. And in this sense we regard *all adults* before baptism, who nevertheless may be lawfully baptized. The infant children of professing Christians, those of our opponents not excepted, we also regard as church members in the same sense, though not baptized." Vol. I. 321, 408.

10. "*The* LAW by which we suppose a parent or a master *ought* to be ruled [respecting the baptism

baptism of his children or servants] is this, That he *benefit* his children, and *all his*, as they are *capable*." Vol. I. 354.

II. "Dr. DODDRIDGE exactly expresses my thoughts [when he says;] *It is strange to me, that any should doubt whether proselytes were admitted into the Jewish church BY BAPTISM.*" Vol. II. 230.

12. "Nothing should be considered as an established principle of faith, which is not in some part of Scripture delivered with *perspicuity*; [and] that perspicuity should be sought for principally where the point in question is most professedly handled." *Note on Social Relig.* p. 368.

13. "What was the nature of that rite of which John was the administrator? I answer, It was a JEWISH *cleansing*, or ceremonial purification—We conclude that John's baptism was one of the *divers baptisms*" mentioned in Hebrews the ninth and tenth. Vol. I. 281, 282.

II. "The ceremony of admission into the church is indeed ALTERED by our Lord's positive authority, *Proselyte all nations BAPTIZING them.*" Vol. II. 232.

12. "If the Scripture be *silent* about infants as the subjects of baptism, or even not *decisively express against* them, we are to take it for granted, that they were baptized with their parents." Vol. I. 280.

13. "The baptism of John—was a rite appertaining to the legal Dispensation, instituted by God the Father for the use of the Jews alone, *for a short time, to prepare them for the kingdom of the Messiah* then approaching, as by an *extraordinary, general purification*, attend-

ed with *suitable instructions and exhortations to the people*, and performed by *John himself*—It is highly probable, that [Christ,] as the *Lord of ceremonies*,--- should APPOINT and SUBMIT to one baptism, as a general substitute for all ceremonial purifications." Vol. I. 118. Vol. II. 13. Note.

14. "It appears that the Messiah's kingdom, in its external aspect, should have—*whole nations*, AS SUCH, included in it." Vol. I. 263.

15. "By a *gracious express appointment* [1 Cor. 7. 14.] the children common to both [parents] shall be deemed *holy*, on account of the [believing] mother as well as the father, so as to be treated as if both parents believed." Vol. I. 386.

14. "Christ is a King, and his Church is a kingdom, but *not of this world*." Vol. I. 136.

15. "A *holy* person, in the relative sense of that word, is one to whom God gives a covenant grant of mercy, and the means of grace, and in virtue of which grant he is appropriated to God—In a very general sense—EVERY MAN, whether Jew or Gentile, is deemed holy; *i. e.* in virtue of the gospel grant of mercy and the means of grace to the Gentiles as well as the Jews." Vol. I. 365, 366.

16. "If

16. "Holiness

CHAP. I.] *his Professions, and his Conduct.* 27

16. "If---infants cannot be disciples, they cannot be *Christians*, for these terms are convertible, and used synonymously." Vol. I. 327.

17. "I reject [infant communion] ONLY as an *impropriety*. Were he, [Mr. B.] therefore, to grant as much in favour of infant baptism, as I am willing to grant in favour of infant communion, our controversy would be at an end. The state of the question would then be transferred from what is *essential*, to what is *merely preferable*." Vol. II. 238.

18. Baptism "is an ordinance of *admission* into the visible kingdom of Christ—Thereby the subject is translated, ministerially, from a state of distance to a state of nearness; is *separated* from the world and *joined* to the universal church." Vol. I. 121, 220.

19. "The Scripture Churches were made up of

16. "*Holiness*, as well as *righteousness*, is an *essential* part of a Christian character." Vol. I. 132, 133.

17. "Infants---are not capable of the [third degree of relative holiness;] that is, do not answer its nature and design, and therefore OUGHT NOT to be admitted to" particular church-membership, and therefore not to the holy table. Vol. II. 242.

18. Baptism "does not even *constitute* a visible subject or member, but only *recognize* one." Vol. I. 122.

19. "A national establishment, if well ordered, appears

of visible saints, they were living stones, sanctified in the name of the Lord Jesus, and by the Spirit of our God; were partakers of the Holy Spirit of Christ, as a spirit of faith and prayer;" and so on. "The world and the churches of Christ are — *dangerously intermixed.*" MORRICE'S *Social Relig.* Abridged, p. 10, and p. 71. *Note.*

20. "Authority cannot be positive, but in proportion as it is *express* and *unequivocal*—Presumptive proofs are very good ones, because they are the VERY BEST the nature of the case can admit of." Vol. I. 51. 201.

21. "This we must maintain, that what circumcision *eminently* sealed [i. e. *the righteousness of faith*] under the law, baptism seals under the Gospel." Vol. II. 235.

appears more agreeable to the prophetick passages we have been considering than the Antipædobaptist plan; nay, more agreeable to the GENERAL TENOR of *Revelation.*" Vol. I. 273.

20. "I maintain, that on supposition infants are NOT *expressly* and incontrovertibly mentioned in connection with baptism, there is sufficient POSITIVE evidence in favour of Pædobaptism." Vol. I. 219.

21. "In baptism is *eminently* exhibited the down-pouring of the Holy Spirit—I scruple not to assert it, there is *no object whatever* in all the New Testament, so frequently and so explicitly signified by baptism, as these divine influences of the Holy Spirit." Vol. I. 126, 196, 197.

22. "God's

22. "God's covenant of redemption to fallen man, in its external form and manifestation, is **NOTHING ELSE** but a *declaration* of sovereign grace and a divine righteousness—Baptism is—a seal of the Christian covenant, or the exceeding great and *precious promises* of the Gospel—God's covenant to man—is a *grant* of mercy to him as a sinner deserving eternal woe." Vol. I. 158, 182. Vol. II. 233.

23. "Am I a *baptized* person?—Does not Jehovah say to ME, as well as to Abraham, *I am thy shield*, and **THINE EXCEEDING GREAT REWARD**?—May I not, without presumption, appropriate the words of Amasai to David, *Peace, peace be unto thee, and peace be to thine helpers; for THY God helpeth THEE*?" Vol. II. 274, 275, 276.

22. "Such *declarations* and *promises* cannot, I think, be conceived of, when addressed to man, under any other notion than that of a **PROPOSAL** from a *first mover* of covenant terms." Vol. I. 207.

23. "Alas! how many ignorant and slothful [baptized] professors must one day take up this bitter lamentation; *The harvest is past, the summer is ended, and WE ARE NOT SAVED*?—How many *baptized* persons are there, as Mr. HENRY justly observes, who are **ALTOGETHER strangers to the covenants of promise**?" Vol. II. 289, 290.

As a practical improvement of the preceding particulars, I will add a friendly direction, a strong exclamation, and an undoubted position; for all which

I must acknowledge my obligation to Dr. W. *A friendly direction*: ‘If you are dim-sighted, reader, have recourse to your glasses, and wipe them clean, and [my opponent’s consistency,] no doubt, will appear with superior evidence.’—*A strong exclamation*: ‘What contradiction!’—*An undoubted position*: ‘It is—evident, that the pretensions of any hypothesis must be equally futile in proportion as it is inconsistent with itself*.’—The two following short extracts may be subjoined. Dr. GASCARTH: ‘Tis the fate of an erroneous doctrine, that one always falls into contradiction in the defence thereof; which truth alone, from the uniformity it carries to all the parts and branches of it, can secure us from†.’ Dr. WATERLAND: ‘I desire no greater advantage over an adversary, than to see him reduced to self-contradiction‡.’

Dr. W. having requested his reader’s ‘credit’ for the sincerity of his professed intention to state our arguments against Pædobaptism in a *fair and candid manner* ||; I take it for granted that he was equally desirous, in regard to other things, of doing justice to us, and to our cause. I am fully persuaded, however, that, either through an unperceived bias upon his mind, or through inadvertency, he has neither given a *fair statement* of our arguments, nor a *just representation* of our conduct. It is of his inadvertent misrepresentations, that I would here produce a few instances.

I cannot but complain of unfair dealing with his reader, in reference to *my quotations from Pædobap-*

* Vol. II. 215. 139. Vol. I. 100. † *Preserv. against Popery*, Title VIII. p. 55. ‡ *Second Defence of Queries*, Query III. p. 182. || Vol. I. 202.

tists. For, either, as is generally the case, he takes hardly any notice of them; or, as in other instances, if he transcribe more or less of those quotations, it is in such a manner as leads his reader to suppose that they are *my* words, and not those which I have produced from *Pædobaptists*.—For instance: He quotes, from *Pædobaptism Examined*, the following passage; ‘Supposing an equal degree of benefit, resulting from each mode of administration, yet there is not, there cannot be, the same degree of *humble obedience* to ‘Jesus Christ.’ Upon which he very gravely exclaims; ‘An argument this, worthy of the *painful* ‘pilgrims to Jerusalem and Rome*!’ but says not a word of this being an argument *ad hominem*, and transferred from a Nonconformist Pædobaptist, when disputing with Roman Catholics†.—I had observed, that ‘the practice of *asersion* is calculated to embarrass Protestants in their disputes with Papists; and ‘Nonconformists, in their controversies with Episcopalians:’ to which he answers, ‘Not at all‡.’ But he carefully avoids informing his reader, that I had produced BOSSUET, Bishop of Meaux, Bishop BURNET, and Dr. WHITBY, in proof of my assertions§. He says, ‘We are next *impeached for dispensing with* ‘*divine laws, or mitigating their severity*||.’ But he does not inform his reader, that the language of Pædobaptists, there produced, is the *direct* and *natural* ground of that impeachment. Did I not quote PERKINS as expressing himself thus? ‘The ancient custom was to *dip*, and, as it were, to *dive all the body* of ‘the baptized in water, as may appear in Paul, Romans

* Vol. II. 184. † See *Pædobap. Exam.* p. 147, 148.
‡ Vol. II. 184. § See *Pædobap. Exam.* p. 153—157. || Vol. II, 185.

‘the sixth—but *now*—only to *sprinkle* the baptized—
 ‘We need not much to marvel at this alteration, seeing
 ‘charity and necessity may **DISPENSE** with ceremonies
 ‘and **MITIGATE**, *in equity, the harshness of them.*’
 Was not **KECKERMAN** produced, speaking as follows?
 ‘Though the term *baptism* properly signifies *immer-*
 ‘*son*, and though also in the ancient church, through
 ‘the eastern countries, when baptism was administered,
 ‘it was, not by *sprinkling*, but by *immersion*; yet in
 ‘the colder parts of Christendom, aspersion is used in-
 ‘stead of immersion, on account of infants: because
 ‘charity and necessity may **DISPENSE** with ceremonies,
 ‘and temper them with **GENTLENESS**, so far as may be
 ‘done without injuring the analogy*. Dr. W. adds,
 ‘It is urged, that dipping was in use for *thirteen*
 ‘*hundred years*†.’ But he cautiously forbears to tell
 his reader, that this is urged by the most learned Pæ-
 dobaptists, as well as by us†.

Again: When proving that neither sprinkling
 pouring, nor immersion, can be justly considered
 as a *circumstance* of baptism, I had said; ‘That
 ‘various particulars relating to baptism are mere-
 ‘ly circumstantial, we readily allow—But it is
 ‘quite otherwise, as to *the solemn use of water*.
 ‘For if that be omitted, *baptism itself* is want-
 ‘ing.’ Thus much Dr. W. quotes; and then adds,
 ‘It is a rule with logicians, that the definition and
 ‘the thing defined are convertible. Here Mr. B.
 ‘calls baptism, *The solemn use of water*; and again,
 ‘*This*, he says, *is baptism itself*. We cannot help
 ‘wishing that he *will* always abide by *this* **DEFINI-**
 ‘**TION**, in hopes that it might help to introduce an

* See *Pædobapt. Exam.* p. 134, 136, 166. † Vol. II. 186.

† See *Pædobapt. Exam.* 1. 79, 93, 94, 101, 102, 137—140.

‘amicable reconciliation*.’ What a violent wresting of my words from their obvious application, and what a perversion of my meaning ! *Calls BAPTISM THE SOLEMN USE OF WATER.* Far from it : If Dr. W. ‘be dim-sighted,’ let him ‘have recourse to his *glasses*, and wipe them *clean*,’ and then he will plainly perceive that my language was ; Mere *circumstances* ‘may greatly vary, while the qualifications of the candidates, the whole form of administration, and the gracious purposes to be answered by the ordinance, are essentially the same. But it is quite otherwise,’ as to *the solemn use of water.* For if that be omitted, *baptism itself is wanting* : IF USED CONTRARY ‘TO DIVINE ORDER and *primitive example*, the ordinance is corrupted, SO CORRUPTED, AS NOT TO DESERVE ITS ORIGINAL NAME.’

The solemn use of water—This DEFINITION—Baptism itself. Seldom have words been more tortured, to make them confess what they never meant, than mine, in this instance, have been by Dr. W. ! Supposing I were to distinguish *evangelical preaching* from the *circumstances* that might attend it, and were to say ; The *time* when, the *place* where, the *number* of auditors, and the *strength* of the preacher’s voice, are *mere circumstances*. But it is quite otherwise, as to *the solemn use of words.* For if that be omitted, *preaching itself* is wanting. Would Dr. W. say, ‘Here Mr. B. calls evangelical preaching, *the solemn use of words* ; and again, *This is evangelical preaching itself* ? We cannot help wishing, that he will abide by *this definition* of evangelical preaching.’ His good sense, and his impartiality, would forbid it. For he well knows, that though there can be no

* Compare *Antiped. Exam.* (Vol. II. 371) with *Pædobap. Exam.* Vol. I. p. 125—131. Edit. 2d.

evangelical preaching, without the *solemn use of words*; yet there may be preaching which is not *evangelical*, and there may be a solemn use of words, (as in prayer) where there is no *preaching*. My opponent denominates baptism, ‘the proselyting ordinance—a seal of the first promise—God’s confirming seal—the broad seal of heaven—the badge of our holy religion*’—and so on: but did he intend these, and similar ways of speaking, as so many *definitions* of baptism? Would he consider himself as treated, either with candour, or with justice, were they so represented by me? I cannot help thinking that his conduct, respecting this and some other particulars, lies ‘*plump against*’ his loud professions of ingenuity and candour. ‘Far,’ said Mr. BAXTER, concerning the conduct of Mr. BLAKE—‘far was I from imagining that so reverend, pious, and dear a friend, would tell the world in print, that I said that which never came into my thoughts.’

Further: Among other short extracts from *Pædobaptism Examined*, Dr. W. makes the following, which he introduces thus: ‘I do not find that any of the ANTIPÆDOBAPTISTS pretend to adduce one single text as an *express and positive testimony* [against Infant baptism.] Therefore the mercenary forces they place in front must be such as these. *There is no express precept, or precedent, in the New Testament, for Pædobaptism—That the scripture forbids what it does not mention—That, in religious matters, it is not only sinful to go contra statutum, but to go supra statutum—That faith and repentance are pre-required in baptism—Hence Philip said, If thou believest with all thine heart, thou mayest.*

‘ Acts viii. 37.—*The command of Peter was, Repent and be baptized.* Acts ii. 38.—*That the sacraments are not converting, but confirming ordinances—* Mark xvi. 16. Acts ii. 41. 1 Pet. iii. 21.—*That since office, or duty, means an action conformable to law, it is plain that duty cannot be conceived without a law*;* and so on. Then he immediately adds; ‘ These, I believe, are Mr. BOOTH’s *most capital objections.*’—Now who, among all Dr. W.’s readers, could suppose, either by what precedes, or by what follows these ‘ *excerpta,*’ that they are the *very words of Pædobaptists?*—Yes, of LEARNED PÆDOBAPTISTS THEMSELVES †.

Nor must the following words on this occasion, be omitted: ‘ If Mr. B.’s hypothesis be true, *That Infant baptism is unscriptural, superstitious, absurd, a daring impeachment of Christ’s legislative authority,* and so on; can we look upon [those ministers that were cast out of the national church], in a much better light than a set of maniacs ‡?’ Dr. W. by marking the words (here printed in *Italics*) with inverted commas, has led his reader to conclude, that I have used *those very terms*: and it is plainly intimated by his, ‘ and so on’, that the number of harsh expressions, as employed by me, might have been greatly increased, had he thought proper. But *where*, I demand—in the name of just representation and of common ingenuity—*Where* have I used such language, either in the first, or in the second, edition of my book? That Dr. W. has, in the most direct manner, charged *us* with being *superstitious*, and as guilty

* Vol. I. 202, 203, 204. † See these, and many more particulars of a similar kind, *Pædobap. Exam.* Chap. VIII. Edit. the first; and Vol. II. Chap. I. Edit. the second. ‡ Vol. II. 411.

precepts, or precedents, 'are our ONLY rule of *doctrine* 'and *worship*?' That I have any where asserted this, or that which is tantamount, I do not recollect, nor do I believe. What I have asserted, and still maintain relative to 'express precepts and precedents,' is confined to *positive* institutions—is limited to *positive* worship; in essential distinction to duties and worship of a *moral* nature. Nay, so far from saying, or from approving, what my opponent here ascribes to me; that I have expressly asserted the contrary, in regard to *moral* duty, and *moral* worship †.

I have reason to complain of Dr. W. for transcribing and propogating a misrepresentation that was made by the MONTHLY REVIEWERS. The particular to which I advert, is a passage extracted from TERTULLIAN *de Baptismo*. Concerning which my opponent says; 'If Mr. B.'s account of the above 'celebrated passage be compared with the original, it 'will soon appear with what justice those acute critics, the MONTHLY REVIEWERS, pronounced it 'partial; and said that he *hath not presented the reader 'with the whole, nor the exact sense of the ancient 'Father*. And I flatter myself it will also appear, from 'the present attempt, that what they further add, is 'equally just: *when the omission is supplied, and a fair 'translation given, the passage will bear a different 'aspect*.'—In answer to this I observe, that the charge of an *unfair translation*, as laid against me, is absolutely unfounded: for not a single word of the original was translated by me, but by that learned Pædobaptist, DU PIN; of which I *expressly* informed the reader, in each edition of *Pædobaptism Examined* ‡.

* Vol. I. 202. † See *Pædobap. Exam.* p. 442: or Vol. II. p. 470, 471. Second Edit. ‡ Vol. II. 216. 217. *Month. Review*, Vol. LXXI. p. 213. † See p. 207. First Edit. and Vol. II. p. 92. Second Edition.

But, notwithstanding this, my opponent unites with the MONTHLY REVIEWER in holding me up to the public, as giving an unwarrantable turn to the passage * : and, by so doing, their respective readers are led to draw consequences unfavourable to my integrity. That the version of the passage, by DU PIN, is neither literal, nor very exact, is readily granted; but that there is any thing in it more unfavourable to Pædobaptism than the original warrants, I do not perceive †.

* Mr. WHITE having charged Mr. TOWGOOD with giving an unfair translation of a passage from Dr. NICHOL., in order to serve his purpose, Mr. TOWGOOD replied; 'It will give you, surely, some confusion and pain to be told, that [it] is not *mine*, but it is the Doctor's *own* translation, or that of his learned friend, who published his Defence.' *Dissent from the Church of Eng. fully justified*, p. 169. Lond. 1787.

† See Mr. ROBINSON's *Hist. of Baptism*, p. 174—182.—My opponent denominates the MONTHLY REVIEWERS 'acute critics.' Be it so: yet I have another ground of complaint against them for a palpable blunder, and a gross misrepresentation. Thus they represent, and thus they animadvert upon me. 'His reflections on Mr. ROBINSON are very illiberal; and his whole *Note*, where that Gentleman's Publication on *Free Communion* is animadverted on with so much asperity, is a string of sophisms. Many of the most eminent and worthy Antipædobaptists are included in the censure, which those reflections meant to convey.' *Ut supra*. The severity of this remark proceeds on a supposition, that, in the *Note* of which the Reviewer speaks, the whole of my business was to oppose *Free Communion*. Whereas the *principal*, and almost my *only* design was, to expose Mr. ROBINSON's notion relative to the *innocence of mental error*; which notion he had employed in defending *Free Communion*. See *Pædobap. Exam.* p. 462—467. First Edit. Vol. II. p. 514—522. Second Edit.—It is but justice, however, to add the following testimony respecting the Reviewer, which I have lately received from a Friend. 'Mr. BADCOCK, the Gentleman who reviewed *Pædobaptism Examined*, was soon afterwards convinced of his mistake, and candidly acknowledged, *That his reflections on Mr. BOOTH's Note were unfounded.*'

As to that *omission*, of which the REVIEWER and my opponent speak, with regard to the *first* edition of my book, the fact is acknowledged: but that it proceeded from any sinister design, is firmly denied. These are the words that were omitted: ‘For the same reason it is proper to make those who are not married wait for some time, by reason of the temptations they have to undergo till they are married, or have attained the gift of continency.’ So DU PIN translates.—Now, the only reason of my leaving out this part of the passage was, I did not consider it as respecting the baptism of *infants*, which was the subject before me. That learned Pædobaptist, ZORNIUS, had, it is probable, a similar view of the case. For, when defending the antiquity of Infant baptism, and when producing this passage from TERTULLIAN; he concludes his quotation in the very place where the sentence that I omitted begins*. As the blamed omission, however, was completely supplied in the second edition of my book †; and as that improved edition came out so long before *Antipædobaptism Examined* appeared; it might have been expected, from the character of my opponent, and from his professions of candour, that he would have disdained to propogate a censure, for which there was not so much as a *presumptive* ground remaining. What apology can be made for his conduct in this respect, I am at a loss to conceive; except it be that of *extremely culpable inadvertency*: or, that he is ‘dim-sighted,’ and either totally neglected the ‘glasses’ of which he speaks, or did not ‘wipe them clean.’

Once more: Dr. STENNETT, when discoursing

* *Historia Eucharist. Infant.* Cap. viii. § 3. Berol. 1736.

† Vol. II. p. 93.

on the design of baptism, says; 'There can be no doubt that we are to consider it as a solemn test, whereby we voluntarily bind ourselves to new obedience; *for such is the reasoning of the Apostle in the sixth of Romans, and in those other passages wherein he reminds Christians of their having put on Christ by baptism, and their being risen with him. But it is easy to see that baptism cannot be a seal of the righteousness of faith, that is, of their justification, to infants, they not having faith: nor can it be in regard of them a test of new obedience, they not voluntarily submitting to it**.'—Now, reader, what think you of Dr. W. quoting the beginning and the end of these two sentences, but entirely leaving out the intermediate part, which is here distinguished by the Italic letter? After having thus altered the sense, he proceeds, with all the ardour of rhetorical interrogation, in the following manner. 'Is this the language of a Protestant orthodox divine? Is our *new obedience* founded upon our *submission*? Is our obedience obligatory in proportion as we *bind ourselves to it*? Be it so; there is one consequence inevitably follows, *viz.* That no person in the world is under *any obligation* to perform what he does not voluntarily submit to, or to regard any thing as a *duty* until he *binds himself* to the performance of it†'.

Had I but half Dr. W.'s prowess and skill, I would immediately proceed 'to confront, to break, and to rout, this sophistical phalanx,' that appears in such formidable array against the Doctor: but having no talents for those feats of heroism, the reader must be contented with a remark or two, in a style much less assuming. I observe, then, that Dr. STENNETT is

* Answer to Dr. ADDINGTON, Part II. p. 109. † Vol. I. 223.
capable

capable of writing, and actually did write, *sense*. But what sense is there in talking of *obedience* being **FOUNDED** on *submission*; or of *obedience* being *obligatory*? That divine *authority*, expressing itself in a precept, or in an appointment, is the *foundation* of *submission*, and that it *obliges* to *obedience*, is plain to every reader: but if there be any sense in speaking of *obedience* being *obligatory*, or of its being *founded* on *submission*, it is to me, what Dr. W. calls a ‘*latent*’ ‘*mystery*.’—It should be observed, that there is an essential difference between the *foundation* of *obedience*, either to God, or to civil governors, and *taking a test* of *obedience*. Now it is not of the former, but of the latter, that Dr. STENNETT speaks. My *obedience* to the civil government of this country is *founded* in the constitution and laws of the state; but yet I may voluntarily lay myself under an additional obligation to civil *obedience*, by taking, as a *test*, the oath of allegiance. The consequence, therefore, which Dr. W. draws from the Doctor’s assertions, is as wide of the mark, as his quotation from him is unfair.

But had my worthy friend, Dr. STENNETT, actually maintained, That a voluntary *submission* to *baptism* is the *ground* of obligation to new *obedience*; the Author of *Antipædobaptism Examined* would have readily furnished him with arguments, *ad hominem*, in his defence. For, in that performance, we are expressly taught, that ‘from Christian baptism
‘**RESULTS** THE OBLIGATION to repentance—
‘THE OBLIGATION to destroy the body of sin—THE
‘OBLIGATION of newness of life, and heavenly mind-
‘edness—THE OBLIGATION of an inviolable attach-
‘ment to Christ—THE OBLIGATION of filling up (ho-
‘nourably, no doubt) the place of departed Christians—
‘THE OBLIGATION of waiting for the promise of the

‘Spirit’—And, finally, that ‘another OBLIGATION ‘highly important: RESULTING from Christian baptism is an absolute devotedness to the grace and sovereign will of GOD, FATHER, SON, and HOLY GHOST*.’—Here I retort, ‘Is this the language of ‘a Protestant orthodox divine?’ Is our *obligation* to repentance—to destroy the body of sin—to newness of life—to an attachment to Christ, and so on, *founded* upon, or does it *result* from, ‘our being baptized?’—The language of my opponent is very emphatical. For he not only represents baptism as inducing an *additional* obligation to this, that, or the other, with reference to the baptized party; but, five times over, he prefixes the article THE to *obligation*: as if, in his view, there were *no obligation at all*, to any of those things which he specifies, except what arises from being baptized! Of all the writers whom I have perused, this Gentleman should have been the last, thus to oppose Dr. STENNETT; even supposing him to have really blundered, in speaking of baptism as the *ground* of obligation. For, even on that supposition, Dr. W. had very kindly provided a corps *de reserve*, to be ready at the word of command in defence of the Doctor: or, in other words, he had formed, not a ‘sophistical,’ but a well-compact ‘phalanx,’ to repel the first onset of any that should attack him. Our author, therefore, it may be presumed, had entirely forgotten that his forces were both as able, and as ready, to serve under the Doctor’s banner, as under his own: or else he would not have dared ‘to ‘confront,’ much less could he have hoped ‘to ‘break, and to rout,’ such a formidable ‘phalanx.’—Other instances of unfairness, in the conduct of my

* Vol. I. p. 131—139.

opponent, will occur to our notice ; but these may here suffice.

Notwithstanding the professed benevolence and candour of Dr. W., he is very severe in his treatment of what he considers as an *inadvertent* expression, whenever he meets with one from the pen of a Baptist. For instance: Dr. GILL, when speaking of the ‘divers washings, bathings, or baptisms, un-
‘under the legal Dispensation,’ says: ‘There was no-
‘thing similar in them to the ordinance of water bap-
‘tism, *but immersion only.*’ A harmless position, for any thing I perceive: though (in Dr. W.’s own words, as politely applied to me). ‘to prevent the ca-
‘vils of those who seek occasion*,’ the Doctor’s meaning might have been more accurately expressed. —But let us hear our author: ‘*Nothing similar to*
‘*water-BAPTISM but IMMERSION.* That is, on his
‘principle, which maintains that Βαπτισμός is immer-
‘sion—there was nothing in those *divers immersions,*
‘similar to the ordinance of *water immersion,* but im-
‘mersion only !! To such ridiculous inconsistencies
‘is that hypothesis reducible, which makes the bibli-
‘cal use of the words *baptism* and *immersion* converti-
‘ble and synonymous †.’ So inconsistent was the hy-
pothesis, and so inaccurate was the language, of Dr. GILL ! How happy, on the contrary, must my op-
ponent be, in reflecting on the complete consistency
of his views, (which has already appeared) and on the
perfect accuracy of his pen, respecting baptism ! But
let us enquire whether Dr. W. have any just cause
for thus ridiculing Dr. GILL.

Be it observed, then, that baptism, according to my
opponent, is ‘purification by water ‡.’ Upon this

* Vol. I. 411. † Vol. I. 282, 283. ‡ Vol. II. 102, 176, 384.

principle, therefore, let the following words be considered. 'We say that baptism is a Christian ordinance, which implies a ceremonial *purification by water* *.' *Purification by water*. 'That is, (on his principle, which maintains, that *Βαπτισμος* is, *purification by water*) *water-purification* implies *purification by water*. 'To such ridiculous inconsistencies is that hypothesis reducible, which makes the biblical use of the words *baptism* and, *purification by water*, convertible and synonymous!'—Again: 'The scriptural baptism [is] *purification by water*? and yet he elsewhere tells us, that the END of baptism is *purification by water* †.' Not now to remark the incongruity of representing the *design* of an ordinance, as being the very same thing with the *ordinance itself*; it is obvious to every reader, that, on Dr. W.'s principles, baptism, or *purification by water*, is the end of baptism, that is, of *purification by water*. So little reason had my opponent to ridicule Dr. GILL! Other instances of this kind might easily be produced, but I will not here enlarge.—I may here add, with much greater propriety might our author have animadverted on Dr. WATTS for saying: 'The Greek word *baptizo* signifies *to wash* any thing, properly by water coming over it—The Greek word signifies *washing a thing* in general, by water coming over it;' as Dr. W. has quoted him ‡. As if a person, or a thing, might be baptized, without any contact of the person, or the thing, and the element !'

The delicacy of our author's taste for *just expression*, is a little offended with Dr. STENNETT; because he, when speaking of the covenant which God

* Vol. II. 369. † Vol. II. 176, 374. ‡ Vol. II. 100.

made with the Father of the post-diluvian world, 'quaintly calls it,' says Dr. W., 'a *transaction* between Him and Noah*.' Few readers of ordinary discernment could, I presume, have discovered any thing amiss in the term *transaction*, as here used. We may, therefore, conclude, that Dr. W. has paid the most scrupulous regard to accuracy in the choice of his words, if not to elegance in the turn of his periods. Yes, we may naturally suppose, that no *quaintnesses* are admitted into his composition; much less vulgarisms, solecisms, or any gross improprieties of style. But whether he be quite so accurate as one is led to expect, the reader may judge by the particulars here subjoined.

As to *single expressions*, and *phrases*, we meet with the following : *Smothered—nibble—baptizations—vindicable—God GIVES a covenant GRANT—syllagistic overthrow—they take it strange—PLUMP against it—to FOIST in the salvo—runmage—begrudge—and* others of a similar kind; not when used in the burlesque style, but in a serious manner†.—Whether the term *quaintly*, or some other epithet, should be applied to characterize Dr. W.'s mode of expressing himself, in the annexed particulars, my reader will determine. 'Dreadful scythe! and no mean mower, to cut so much at one stroke!' Dr. STENNETT having used those proverbial expressions, *He who runs may read*; my opponent says, 'I WALK and read, STAND and read, meditate and read, pray and read, and yet cannot discern the sense he puts on the passage.' Complaining of what he considers as false argument, he says; 'The specious sophism was supported, by arbitrarily

* Vol. I. 156. † Pref. p. vi. Vol. I. 233, 273. 282. 365, 372, Vol. II, 7, 16, (Note) 59, 70, 344.

'uniting *what were in themselves* different—Sup-
 'posing, without granting, the exclusive invariable
 'meaning of the term baptism; *signifies* to immerse—
 'True *belief* entitles to that righteousness which *faith*
 'regards—God's covenant of redemption to fallen
 'man—Sinners who live within the *pale* of such a de-
 'claration—Plunging is practised by [Mr. B.] *and*
 'his CONSTITUENTS.' He elegantly compares re-
 lative holiness to the *electric fluid*; and, speaking of
 natural descent, he calls it a 'genealogical chain,'
 which operates as the 'CONDUCTOR—Those, in the
 'time of Ezra, [who had married Heathenish women]
 'were obliged to *put off* each man his wife—The
 'unbeliever is sanctified, i. e. his professed unbelief is
 'overpowered by the professed holiness of the other
 'partner.—This *contact* may be *done*—The feet [of
 'the Israelites] are said to be TINGED AT the brim
 'of overflowing Jordan'—The word baptism is used
 'of him who only *intinges* even his hand.' He
 speaks of persons being admitted into the church, 'by
 'having PURE water poured on them; whereby they
 'were TINGED, *washed*, or ceremonially *purified*,
 'that is, baptized'—A child is brought 'into a
state of WETNESS by immersion'—Baptizing evi-
 dently includes 'a *contaction* of the person and the ele-
 'ment.—The rigid votaries of plunging hold the ne-
 'cessity of a dipping purification for the validity of
 'a true Christian Church Membership—The Baptists
 'unwarrantably SCREW the *initiating rite* in the VICE
 of bigotry.' (The last instance is equally bright with
 benevolence and with elegance.) , Let the same pa-
 'rent and INFANT *apply* to a particular church, and
 'the fundamental ground of admission is different'—
 'My *possession* of the mercy sealed by my baptism, is to be
 , enjoyed

‘enjoyed by faith—Let us suppose, for illustration’
 ‘take, that God *should* OF OLD enact*.’ More such
 flowers of elegance might be produced, but these are
 sufficient. .

Having selected the preceding particulars, in proof
 of my opponent’s admirably nice choice of words, and
 of the elegancies that adorn his composition; let us
 now consider his accuracy, with regard to grammar.
 Speaking of positive precepts under the Jewish Œco-
 nomy, he says; ‘It does not follow that any *one* of
 ‘these WERE so strictly positive, as’—and so on. ‘The
 ‘qualifications of the subjects of baptism—Is what
 ‘cannot,’ and so on. ‘It may be presumed—our
 ‘opponents have *something* very express to urge out
 ‘of the New Testament, to counteract so strong a
 ‘probability in our favour. And surely express
 ‘THEY must be, to resist the united forces of such
 ‘considerations. Those *objections* which are urged—
 ‘SAVOURS not a little of the Socinian leaven—The
 ‘both ENDS of a genealogical chain *has* an appropri-
 ‘ation to God—Nor is there any more difficulty in
 ‘ascertaining these degrees [of parental authority,]
 ‘than in transacting the common concerns of life,
 ‘where any *degree* of wisdom and prudence ARE re-
 ‘quired—The reason why the *parent* is admitted
 ‘[into a particular church,] is not because IT is bap-
 ‘tized, nor yet because IT has a covenant right to all
 ‘gospel privileges as baptized; but because IT pos-
 ‘sesses, over and above the fœderal and ceremonial, a
 ‘natural suitableness to enter on this highest degree

* Vol. I. 12, 46, 49, 56, 146, 158, 196, 366, 385, 397.
 Vol. II. 57, 111, (N. B. The last is his language in translating)
 136, 137, 138, 159, 184, 243, 269, 270, 363.

48 *The Title of Dr. W.'s Book, &c.* [CHAP. I.
‘ of relation—The different actions [of sprinkling,
‘ pouring, or immersion,] are only different means of
‘ attaining a proposed end. This end is purification
‘ by water, to which *either* of the mentioned means
‘ equally LEAD*.’—Such are the elegant diction, and
the grammatical precision, of my opponent !

* Vol. I. 87, 88, 95, 202, 271, 366, 378. Vol. II. 243, 374.

CHAP.

CHAPTER II.

On the little Regard Dr. WILLIAMS pays to Quotations produced from Pædobaptists; and on his Disposition to extort Concessions from the Baptists.

THE attentive reader of *Pædobaptism Examined*, and especially the second edition of that work, must acknowledge, that the quotations produced from Pædobaptist authors, relative to this controversy, are both numerous and remarkable. So numerous and so remarkable are they, that it is not easy, if at all possible, to find a parallel instance, in any subject of dispute among Protestants. But notwithstanding the number of those quotations, and the high respectability of the authors in general, from whom they were extracted; my opponent affects to consider them, as having scarcely any pertinency of application, or any weight in our favour. This must be obvious to most of his readers; and particulars will be noticed in the following Chapter.

But though my quotations from Pædobaptists be esteemed, by Dr. W., as lighter than air; yet so strong is his predilection for any thing like a concession from Baptists, that he makes them concede, in various particulars, by *mere inference*. Nay, he sometimes puts their expressions on the rack, to extort concessions from them.—Thus, for instance, by dislocating a few expressions of mine, relative to the mode of administration; and by annexing ideas to those expressions, which are foreign to their natural import; he represents me as conceding the point for which he contends*. But of this I have taken

* Vol. II. 371.

some notice already*. Nay, so extremely fond is he of concessions from us, that what I have adopted as a principle of argument against him, he calls a *concession*†.

Thus he speaks, with reference to Dr. GALE: ‘In proportion as those instances to which he appeals as the supporters of his hypothesis, are incompatible with it, while at the same time they perfectly agree with that for which I contend; they may be not improperly ranked among the *concessions* of our opponents †.’ As if the impropriety of an instance adduced, by any polemical author in proof of his point, were usually considered by his opponent as a *concession*! He again tells us of Dr. GALE’s ‘fair concession,’ and of his ‘remarkable concessions †:’ though common capacities, I am persuaded, will hardly be able to see any thing like a concession, in the passages to which he adverts.

Dr. W. insists that the conduct of those Baptists, who admit Pædobaptists to communion with them at the Lord’s table, is a practical concession, ‘That baptizing by *affusion*, or *sprinkling*, is equally valid with their own:’ and that ‘the baptizing of *infants* is not a nullity.’ He adds, ‘If it be said, that Antipædobaptist congregations allow free communion to Pædobaptists *as unbaptized*; we ask, What evidence is there for such an assertion §?’—*What evidence?* why the very *Titles* of their publications in favour of Free Communion. For instance; *Water Baptism no Bar to Communion: A Modest Plea for Free Communion at the Lord’s Table, between true Believers of ALL de-*

* See p. 32, 33. † Vol. II. 393. ‡ Vol. II. 141, 143, 155. § Vol. II. 116, 117.

nominations; and others of a similar kind. *What evidence?* why, their avowed sentiments, as Baptists, compared with their arguments in defence of Free Communion, afford undoubted evidence of the fact. Did not Mr. BUNYAN expressly assert, that ‘baptism ‘gives neither being, nor *well-being* to a church *?’ Never, to the best of my recollection, did I hear of more than *one* Baptist, that approved of Free Communion, who, either in any publication, in preaching, or in private conversation, ever acknowledged Infant sprinkling to have the *essence* of Christian baptism.—No, with that single exception, so far as my observation has reached, our Baptist brethren, who practise Free Communion, universally profess the contrary; and, when defending their conduct, the arguments used by them proceed on a different ground. They never pretend to receive Pædobaptists into communion, because they consider them as *really*, though not in the most agreeable manner, baptized; for, to the best of my knowledge and information, that is denied, with the foregoing exception, by every individual among them. The avowed ground on which many of them proceed, is; *If my Pædobaptist brother be satisfied in his OWN MIND, that he is rightly baptized, he is so TO HIMSELF†.* Which reminds me of that saying of VASQUES; ‘If any man *think* that to be a relique ‘of a saint, which indeed is not so, he is not frustrate ‘of the merit of his devotion‡.’—Their *practice* also is evidence of it. For do they not solemnly immerse, on a profession of faith, those who have been sprinkled

* *Works*, Vol. I. p. 174. Octav. Edit. See my *Apology for the Baptists*, p. 43, 44, 45, 132. † See my *Apol. for the Baptists*, p. 59. ‡ In CLARKSON’s *Pract. Div. of Baptists*, p. 187.

in their infancy? yet they do not consider themselves as guilty of *Anabaptism*, but profess to detest it as much as any other people. But, did they consider Infant sprinkling as *real* baptism, they must, on their own principles, stand convicted of Anabaptism, whenever they immerse a person who had been sprinkled.—Dr. W. adds, ‘If any are proposed to strict fellowship, who, according to their own judgment and profession, were *never baptized*,—they are never admitted, if I mistake not, without previous baptism*.’ But my opponent is here under a great mistake; for stubborn facts lie against this view of the case. Of this I have related one instance, in my *Apology for the Baptists* †; to which, were it needful, I could easily add another. It is not therefore a fact, that they do consider ‘baptism as an *essential prerequisite* for Christian Communion‡.’ The late Mr. R. ROBINSON, it is well known, was a strenuous advocate for Free Communion, and published in defence of that practice; but, as appears from his *History of Baptism*, no one is further from considering pouring or sprinkling as real baptism, than he was.

Dr. W. appearing to have read Mr. BUNYAN’S publications on the subject, and my *Apology for the Baptists*; I am a little surprised to find him appealing to our brethren who practise Free Communion, as conceding the point, with regard to immersion: because there is, if I mistake not, in those publications, plenty of evidence that they do not consider Infant sprinkling as having in it the essence of baptism. But my opponent wants concessions; is in search of

* Vol. II. 119.

† See *Apol. for Baptists*, p. 45, 46.

‡ Vol. II. 119.

concessions; and without concessions, either verbal or practical, from Antipædobaptists, he cannot be contented.---As to the censure which, on this occasion, he piles on me, for being ‘destitute of brotherly *condoors*’; and the compliment he implicitly pays to himself, as abounding in the exercise of that virtuous disposition; I shall only say, that it is not for names, or parties, which I contend, but what I consider as *truth*, or as *duty*. It is not *persons*, but *errors* and *inconspicuous*, that I mean to oppose: nor does it make any difference, as to my conduct in matters of this kind, whether those evils be found among Baptists or Pædobaptists.

So extremely fond of concessions is Dr. W., that he classes a number of persons under the character of *Antipædobaptist*, who professedly differ as much from us, with regard to the mode, as they do from himself, in respect of the subject; and ought, therefore, on both sides, to be left out of the question. Of this number are some of the Mennonites in Holland; and so was the late Mr. ELLIOT; in reference to whom our author says: It is ‘a fact, that some *Antipædobaptists* reject immersion, on conviction of ‘the *preference* of aspersion or affusion, from a strict examination of scripture evidence. Not to mention the *Antipædobaptists* of Holland, of whom it is said, ‘that they *commonly use affusion*; I shall present the reader not only with the *opinion* but also with the *reasoning* of an *ANTI-PÆDOBAPTIST*, who has ‘late published on this subject.’---He then gives a quotation from Mr. ELLIOT’s Pamphlet, entitled, *Dipping not Baptizing*---a continued quotation, for

sixteen pages together*. After which he immediately adds ; ‘ There is little need of an apology, (at least to Mr. B.) for the *quantity* of quotation here produced ; as the arguments urged by this ANTIPÆDOBAPTIST writer, are, perhaps NO LESS *weighty* and *pertinent* than all Mr. B.’s boasted concessions ‘ put together †.’ On this I would make a few remarks.

Little need of an apology. True ; if the quantity of quotation were the only thing to be considered : but not so, if all circumstances be duly regarded. We have reason here to complain of our author, for an oblique misrepresentation, relative to the Mennonites, and to Mr. ELLIOT : because he applies to them, as well as to us, and without any mark of distinction, the name of *Antipædobaptists* ; as if they professedly agreed with us, both in regard to the mode and subject of baptism. Yet, as to Mr. ELLIOT, my opponent *knew*, and as to some of the Mennonites, he might have known, that they *avowedly* differ from us, respecting the mode of administration : so that when they argue for pouring or sprinkling, they defend their *own* practice. They cannot, therefore, be considered as *Antipædobaptists*, in that latitude of meaning which belongs to the character, when applied to us. Three times over our author has used that characteristic denomination, with reference to all the Mennonites in Holland, and to Mr. ELLIOT, without the least intimation of any professed difference in sentiment and conduct, between them and us. He calls them *Antipædobaptists*, for aught that appears to the contrary, in the *very same sense*, as when he so de-

* Vol. II. 119—135. † Vol. II. 135.

nominate the Doctors, GALE, GILL, and STENNETT: yet he must know that there is, in regard to baptism, an *essential* difference between them. Thus he leads his less informed readers to draw an inference that is entirely false---Besides, the language of Dr. W. is adapted to make his reader conclude, that *all* the Dutch Mennonites, in their common practice, use affusion: which is far from being a fact*. That the late Mr. ELLIOT was against the baptizing of infants, is a fact: and so was ROBERT BARCLAY. But it is equally plain, that, as far as appears, neither of them ever called himself a *Baptist*, nor was ever so considered by others. The consequence is, Dr. W. owes to his readers in general an acknowledgment of culpable inadvertency, for such an indiscriminate use of the term, *Antipædobaptists*.

Again: We have reason to complain of my opponent, with reference to his favourite Antipædobaptist, Mr. ELLIOT, in another view. For he exhibits Mr. ELLIOT as agreeing with himself, respecting the mode of administration. Whereas it is evident, and Dr. W. could not but *know* it, that while he himself considers immersion, pouring, and sprinkling,* as 'equally lawful and equally valid;' Mr. ELLIOT boldly asserts, and labours to prove, that immersion is *not* lawful---is *not* valid---is *not* baptism. This is perfectly agreeable to the title of his pamphlet, which is; *Dipping NOT Baptizing*. But of this Dr. W. no more approves, I presume, than we. For, as if he had intended to oppose this peculiarity of Mr. ELLIOT, he says; 'They must be *uncandid*, and

* Vide *Hist. Mennonitarum*, by SCHUYN; and Mr. ROBINSON'S *Hist. of Bap.* p. 547, 548, 549.

‘perhaps *imprudent*, who deny immersion to be a ‘species of baptizing*.’ With what candour, or prudence, then, could my opponent palm on the public such a misrepresentation of Mr. ELLIOT’S views, under the notion of his being an *Antipædobaptist*? He should have candidly informed his readers, that Mr. ELLIOT neither was, nor pretended to be a *Baptist*; and also to have settled the matter between that author and himself, relative to the ‘essentiality’ of pouring, or of sprinkling; before he had produced him against us.—Dr. W. is very desirous of obtaining *concessions* in favour of his cause. But as, in the writings of Baptists, they are extremely scarce, and yet must be procured from one and another that are called *Antipædobaptists*; he knew not how to do better than, ‘having recourse to his glasses and wiping ‘them clean,’ to seek them in the publications of those who are, as to the mode of administration, our avowed opposers.—His readers may justly demand an apology, though not for the length of his quotation from Mr. ELLIOT, yet for commending it, as being ‘perhaps, no less weighty and pertinent than *all* Mr. ‘B.’s boasted concessions put together!’ Because, those who peruse my *Pædobaptism Examined* must have observed that, besides mere concessions, I have produced *strong assertions* and *various arguments*, in favour of immersion, from those whom all the world considered as PÆDOBAPTISTS. Nor should they forget, that what he calls ‘Mr. B.’s *boasted* concessions,’ were all made, a very few excepted, by those who *practised* pouring, or sprinkling. But was there any thing similar in the profession, or the conduct, of Mr. ELLIOT? Nothing at all, of which I

ever heard. Whatever, therefore, either of plausibility or force, Dr. W. may suppose his reasoning to contain, considered as an *Author*; yet no impartial reader can look upon it, as having the least pertinency of application, in the present case, when represented as coming from an *Antipædobaptist*.

My opponent knows, that Mr. ELLIOT, in the same Pamphlet, argues professedly against *the right of infants* to baptism. With equal reason might I, therefore, had his publication then appeared, have introduced him as a zealous defender of *sprinkling*; and have made a long quotation from him against *Infant* baptism. But had I so done, and then, like Dr. W., boasted of the advantage to our cause afforded by it, what would Pædobaptists have thought of my conduct? Would they not, in one view, have *reprobated* my disingenuity; and, in another, have *ridiculed* my puerility?

But why, in the name of common sense, does my opponent boast so much of Mr. ELLIOT, as a powerful coadjutor? and why should that Antipædobaptist be such a favourite with him? For it is evident that if Mr. ELLIOT be right, Dr. W. is wrong—habitually wrong, in theory; and occasionally wrong, in practice. Because he uniformly maintains, in regard to the former, that a solemn immersion is legitimate Christian baptism; which Mr. ELLIOT strongly denies: and because he expressly says, ‘If baptizing be neither more nor less than *dipping*, I have the certainty of sometimes *baptizing* infants*’, which his admired ‘Antipædobaptist’ will by no means admit, but labours to prove it a nullity. Whether this conduct of Dr. W. come under the notion of logical *Felo de se*, I must leave the impartial to judge.—It is

clear, however, all-martial as my opponent sometimes appears, when he professes 'to confront, to break, and to rout' a whole 'phalanx' at once, and without auxiliaries; that he is, nevertheless, liable to be deceived in the estimate he forms of his 'mercenary forces'. For, in order to facilitate his conquest over the Baptists, he engages an ally, and treats him with singular honour; who, far from being true to the trust reposed in him, is ungrateful to his commander, by fighting equally with Baptists and Pædobaptists.

Lightly as Dr. W. affects to esteem the testimonies and concessions of learned Pædobaptists, when produced by me; he is quite willing their assertions and verdict should be held in high estimation, when favourable to the practice of pouring, or of sprinkling. For to prove this position, '*Baptize, and baptism, at least when sacramentally used, are generic terms* *;' he produces a long list of names. Yes, to use his own elegant language, in a similar case, he 'rummages' authors, and 'musters together', no less than forty quotations, 'which he imagines greatly assist his cause †'. But there is an essential difference, with regard to pertinency and force, between my quotations and his. The former were taken from authors that were confessedly our opposers. The latter, from those whom he considers as the professed friends of his own cause. And though exceptions might justly be made to the manner in which some of his witnesses are introduced, as bearing their testimony; yet, waving this for the present, none can wonder that those who *practise* pouring, or sprinkling, should speak in favour of it, and endeavour to vindicate

cate their *own* conduct. But it is very remarkable that sensible and learned Protestant authors, who constantly adopt that mode of proceeding, should say such things as, by natural and necessary consequence, prove Infant sprinkling an illegitimate practice.

That there is a wide and an essential difference, in the *argumentum ad hominem*, between the assertions of avowed friends, and the testimonies, or the concessions, of professed opposers, Dr. W. himself has taught us. For, quoting a few lines from Dr. GALE and Dr. GILL, relative to the Jewish proselyte baptism, and when reflecting on what they have said, he thus proceeds: ‘Therefore it appears with *superior evidence*, from the ‘testimony of these COMPETENT AND UNEXCEPTION-
‘ABLE WITNESSES, that baptism was well known,
‘as a ceremonial and purifying rite, prior to the
‘Christain æra*’.—Now though, if I may ‘shew my
‘opinion’, what Dr. GALE and Dr. GILL have said is very little to the purpose of Dr. W.; yet hence it is clear, that when learned opponents bear testimony, either for our Brethren, or for us; they are to be considered as ‘COMPETENT AND UNEXCEPTIONABLE-
‘WITNESSES.’ This must be the case; except our author can prove, either, that Pædobaptisin is justly entitled to a monopoly of this kind of evidence; or, that no witnesses are *competent and unexceptionable* for such a purpose, except they be Baptists: neither of which, I presume, will be attempted by him. He deserves, however, my grateful acknowledgments, for so freely and so emphatically adopting this principle of argumentation. Having such an example, and such an authority, I shall therefore consider myself as completely warranted, while disputing with him,

to take it for granted; *That in whatever case learned Pædobaptists bear testimony in our favour, they are COMPETENT AND UNEXCEPTIONABLE WITNESSES.* To this principle, Providence assisting, I shall frequently recur: and it gives me peculiar pleasure to think of the warm approbation with which it will meet from Dr. W., whenever it shall be presented to his notice. The reader also, I trust, will pay to this *datum* a due regard.

The propriety and importance of this principle, in polemical writings, being well known to my opponent; and the use I made of it, in *Pædobaptism Examined*, being so frequent; there is no reason to be surprised that he should endeavour by all means, to avail himself of it whenever it was in his power. But as testimonies and concessions, in favour of Infant sprinkling, from the pens of Baptists, are a very scarce commodity; and as his pretence of having ‘given a FULL *reply*’ to my book would have made but an awkward appearance, if he had not produced something *called* concessions from us; he felt himself obliged to accept the best he could obtain. In this extremity what could he have done better than, by *mere inference*, to make us concede various things; and to produce, under the name of *Antipædobaptists*, those who, in regard to the mode of administration, are as far from being Baptists as himself.—Differ, however, as he and I do, about some other things, we are perfectly agreed in this; *That learned opponents*, in matters which they directly concede, are COMPETENT AND UNEXCEPTIONABLE WITNESSES. Nor can I ‘help wishing that he may always abide by this principle, in hopes that it might tend ‘to introduce an amicable union.’

CHAPTER III.

*On Dr. W's Pretence, that his Book includes A FULL
REPLY to my Pædobaptism Examined.*

THAT the reader of *Antipædobaptism Examined*, is taught by our author to consider it as a complete answer to my book, appears, not only from the language of his Titlepage, but also from that of his Preface. For, speaking of *Pædobaptism Examined*, and of his own design relative to that work, he tells us that the task he imposed upon himself was, ‘not to nibble at some of the branches of his stately tree, but to lay the axe of opposite principles to the root of it; not to uncover a little here and there of his building, to find a few faults in quotations, translations, and the like, but to undermine the foundation. The principal grounds of reasoning I have endeavoured constantly to keep in view; and my aim is throughout to shew that the principles of Protestants and Non-conformists, taken in their only true sense and force, are either misunderstood or misrepresented by my opponent, and consequently his reasoning upon them, which derives all its plausibility from that MISREPRESENTATION, is inconclusive*’.

How various and how formidable, is the appearance of this opponent! Do you consider the system of quotations and arguments contained in my book, under the metaphor of a stately tree? He appears bearing an axe, and, with menacing aspect, he lays it in a most unmerciful manner to the root. Do you contemplate

* Preface, p. vi.

the same performance under the notion of an *edifice*? He comes forth with all the terrible apparatus of a skilful engineer; and, in a trice, he saps its deep foundations. The tree, with all its beautiful ramifications and verdant honours, lies in the dust. The edifice, with all its costly workmanship and elegant furniture, sinks in ruins. So terribly destructive are the weapons and the attacks of my opponent! Alas, for thee, poor *Pædobaptism Examined*, how art thou fallen!—so fallen in the estimate of Dr. W., as never to rise again!—But, supposing the fabric to be demolished, yet as it does not appear that my opponent, like Joshua respecting Jericho, has denounced an awful anathema on him who shall dare to rebuild the fallen structure, its re-edification may be lawful. It seems expedient, however, for me to examine, whether he have, in reality, ‘undermined’ the building; or whether he have only, ‘uncovered a little here and there’—whether he have, indeed, extirpated the tree; or whether he have merely ‘nibbled at some of the branches.’—It behoves me, notwithstanding, before I proceed in this examination, to consider that *severe censure* which is contained in the passage I have just quoted.

Dr. W. tells his reader, that I have either *misunderstood*, or *misrepresented*, the principles ‘of Protestants and Nonconformists:’ and that, from this ‘MISREPRESENTATION’, my reasoning derives all its plausibility. Now, by contrasting *misrepresented* with *misunderstood*; and by repeating the former idea, though not the latter; he manifestly impeaches the rectitude of my intention. But whether I ought to consider this as the language of *inadvertency*, or as a *deliberate* impeachment of my integrity, I dare not assert. If the *former*, candour demands that it should be overlooked. If the *latter*, I know not how to reconcile it with his pro-
fessed

fessed esteem for my character, as elsewhere expressed*; I boldly deny the charge, and earnestly call upon him to prove his assertion.

That Dr. W. has *confronted*—that he has endeavored to *break*, and entirely to *ruin*, what he elegantly calls my ‘sophistical phalanx,’ is doubtless a fact: but whether, after all the displays of his polemical prowess, *Pædobaptism Examined* be completely confuted, is to some people doubtful, and may justly bear an enquiry. To this enquiry, therefore, let us now apply.

The *data*, or principal grounds of argument, all through my performance, were taken from Pædobaptists. These *data* are, *testimonies* to facts, *concessions* of what we assert, and *principles* of reasoning; as every intelligent reader of *Pædobaptism Examined* must have observed. Such were the topics, on which I proceeded in every branch of the subject: and what my opponent says, relative to that system of quotations which I have produced from Pædobaptists, must now be considered.—It may, indeed, be observed in general, that he treats them as Job’s Leviathan treats brass and iron, like *flint and rotten wood*: while, what he is pleased to call, *concessions* from us, are considered by him as pointed spears, and as barbed arrows—fitted to pierce our cause to the very heart, and to perform terrible execution. Nor does he, as on some other occasions, ‘muster’ his ‘forces of considerations;’ or, in the true spirit of polemical heroism, ‘confront, break, and rout’ my quotations in form; either as collected into a ‘phalanx,’ or as in detached parties: but he considers them as almost unworthy of his notice.

* See Vol. I. Pref. p. ix. Vol. II. 417.

Yes, whatever testimonies the most learned and eminent *Pædobaptists* have given in our favour, he treats as if little more than ‘showing his opinion,’ were quite enough to deter them from appearing more or less on our side of the question, and to drive them from the field.

Thus, then, Dr. W.; ‘My judgment entirely fails me if a *very great number* of these quotations are not perfectly consistent with the practice of the persons quoted *.’ Here he barely ‘shews his opinion.’—‘There is not *one* of all the quotations from *Pædobaptist* writers contained in the first part of his *Pædobaptism Examined*, concerning the nature of Positive institutions, but is *perfectly consistent* with *Pædobaptist* Principles †.’ *Ipse dixit*.—‘Mr. B.’s third Chapter is entitled, *The Design of Baptism: or Facts and Blessings represented by it, both in regard to our Lord, and his Disciples*. And under this title he *musters* together no less than fifty-six *Pædobaptist* writers; who, having made some concessions respecting the propriety and expressiveness of immersion to represent the facts of Christ’s death, burial, and resurrection, he imagines greatly assist his cause ‡.’ *No less than fifty-six Pædobaptist writers*. Then, by his own rule, we have *fifty-six* ‘competent and unexceptionable witnesses’ in our favour, with regard to the *design* of baptism.—*Made some CONCESSIONS*. Nay, rather, the generality of them are *strong assertions*, and in the most direct manner to our purpose.—*He imagines they greatly assist his cause*. Yes; much more than those forty *Pædobaptist* authors, ‘mustered’ by Dr. W. in favour of pouring and of sprinkling.

* Vol. I. 19. † Vol. I. 49. ‡ Vol. I. 189.

For, in the latter case, they are only defending their *own* practice; and therefore are not ‘*unexceptionable* witnesses.’—‘What Mr. B. cites as *concessions* from—‘*professed* Pædobaptists, should be understood in the ‘*sense* just proposed [by Dr. W.]—It is extremely ‘*probable*, nay highly uncharitable to suppose, that ‘*these* eminent characters should be capable of so glaring a contradiction, as to hold any sense of the word ‘*μωθητεω* incompatible with infant discipleship and ‘*baptism* *.’—*Extremely improbable—Highly uncharitable.* Indeed! So, then, we must consider learned Pædobaptists as absolutely incapable of saying any thing which, in its necessary consequences, is inimical to Infant sprinkling! Privileged with a patent of consistency, you hazard your character for candour and for charity, if you endeavour to make it appear, that any of them have so interpreted the word *μωθητεω* as to exclude the idea of *new-born infants being the* DISCIPLES *of Jesus Christ.* Whereas, detached from the love of hypothesis, one should rather have thought, that it would have been considered as an insult upon their learning and common sense, to represent them as maintaining any such thing. But let the reader, for his own satisfaction, peruse their sayings†.—What an admirably easy method my opponent has of defending his cause! Pædobaptism must be supported; and therefore, Pædobaptists must be consistent. Because it would be a shameful thing indeed, for any of their principles to be at variance with their practice: the very idea of which Dr. W. can by no means admit. But might not the Roman Catholics, with equal pro-

* V. L. E. &c. In *Pædob. Exam.* p. 314—321. first Ed. O. &c. Vol. II. p. 299 & 300. See. 1. l. l.

priety avail themselves of the same plea, in answer to similar charges that are laid against them by Protestants? Here, as on various other occasions, our author 'shews his *opinion*'; but, certainly, he does not 'answer his part.'

Again: 'His quoting any, who *sprinkle* the subject and pronounce him *baptized*, can answer no other purpose than to amuse and dazzle the eye of a superficial observer*.' Must the quotations, then, to answer our purpose, be taken from them, if such there be, who pour, or sprinkle, water on the subject, and pronounce him *unbaptized*? If so, the quotations could not be extracted, according to the plan of my book, from *Pædobaptists*; no, nor yet from *Baptists*. Because the *latter* are as far from acknowledging pouring, or sprinkling, to be *baptism*; as the *former* are from EXPRESSLY *condemning* their own conduct.—According to my opponent, the cause of Pædobaptism is in the most singularly happy situation, with regard to concessions, which might, apparently, be pleaded against it, from the writings of Pædobaptists. For, whatever they assert, or whatever they concede, respecting the mode of administration; it cannot be of any service to our cause, except they plainly declare that the subject, on whom water has been only poured, or sprinkled, is *not baptized*. In other subjects of polemical discussion you may forcibly plead the concessions of adversaries, who are far from *explicitly* giving up the point in dispute; but so peculiarly favoured is the cause of Infant sprinkling, that nothing short of this will do to be pleaded against it, by way of concession. It is therefore impossible that learned, wise, and upright Pædo-

* Vol. II. 4.

baptists, let them say whatever they may, should bear any testimonies, or make any concessions, in our favour; for none but a fool, a maniac, or an hypocrite, will ever *expressly* give up the point he profess-
edly defends.

‘ Our opponents—ought to prove,—that the au-
thors they produce, as countenancing their senti-
ments, *never acknowledge*, that *other* modes of
‘ sacramental washing, are equally valid with that
‘ of *dipping*. Till they prove this—they prove no-
‘ thing*.’ Indeed! But then we must also prove,
either that such authors are members of the *Greek*
Church; or that they are *Baptists*; or, at least,
that they are not *Pædobaptists*, in the common accep-
tation of the term: and the producing of such authors
would be as foreign to the purpose, as that of my op-
ponent, when he quotes Mr. ELLIOT’s pamphlet,
entitled, *Dipping not Baptizing*.—‘ One of his read-
‘ ers at least, judges, that what he has produced from
‘ Pædobaptist writers, as concessions, *no more regard*
‘ *the leading point in dispute than*—(I was going to
‘ say) *the first verse of the first book of Chronicles, Adam,*
‘ *Sheth, Enosh.*’ Then I may adopt that elegant excla-
mation of our author; ‘ Dreadful scythe, and no
‘ mean mower, to cut so much at one stroke!’ Then,
I will add, my quotations are no more to the purpose,
than his appeal to the third Chapter of Genesis, in
proof that infants are entitled to baptism.

But he proceeds thus: ‘ For the immediate question
‘ is,—whether the LEGAL, the *ceremonial*, or *sacra-*
‘ *mental* sense of the word excludes, *absolutely excludes*,
‘ every other idea but *immersion*? No concession short
‘ of this is of any real service to our opponent’s

* Vol. II. 4, 5.

‘cause *’—*No concession short of this.* But such a concession would prove, as already observed, that the authors were either members of the Greek Church, or Baptists, or hypocrites. For, whoever seriously concedes that the word *baptism* ‘excludes, absolutely excludes every other idea but *immersion* ;’ cannot, in the common acceptation of the term, be considered as a *Pædobaptist*. Or if, after having made such a concession, he practise pouring, or sprinkling, without giving any intimation of his judgment being altered, he must be viewed as having condemned his own conduct, and as acting the part of a hypocrite.—Dr. W.’s distinction between the *legal*, or *ceremonial*, and *philological* sense of the word *baptism*, will be considered in another place.

‘If it be said, that such concessions favour their practice, let the unwary know, that this is only substituting a mean *sophism* in the room of solid argument. For if they *only prefer*, for reasons that appear to them conclusive, their plunging to our pouring or sprinkling, they are cordially welcome to adhere to that practice, as the Greek church does; but let them not uncharitably condemn and nullify the baptismal practice of all Christendom besides †.’—*Cordially welcome!* Generous language, compared with that of his favourite Antipædobaptist, Mr. ELLIOT!—*As the Greek church does; but let them not nullify the practice of all Christendom besides.* As if those who practise immersion were, comparatively, a *very small* number! whereas, if we may credit learned Pædobaptists, they constitute about *one half* of that part of the world called *Christian*. As

* Vol. II. 5, 6. † Vol. II. 6.

if, also, the Greek Church admitted pouring, or sprinkling, to be real baptism! contrary to what Pædobaptists themselves have said, whom our author has taught us to consider as ‘competent and unexceptionable witnesses.’ To the testimonies respecting that particular, in *Pædobaptism Examined**, I will add the two following. SCHUBERTUS: ‘It is the opinion of the Greeks, that the *true* baptism of Christ is administered, not by the application of water in any way; but by *immersion*, or by hiding the person to be baptized *under water* †.’ RUSSIAN CATECHISM: ‘This they [the Greek Church in Russia,] hold to be a point *necessary*, that no part of the child be undipped in the water ‡.’—‘But if,’ says Dr. W. ‘by *our practice* be intended, the plunging of those persons, who had been before *sprinkled* in the name of the sacred Trinity, under pretence that the latter was *no baptism*; the sophistical insinuation, that *this practice* is countenanced by the venerable list of Pædobaptists which he quotes, deserves a severe reprehension §.’ But what ground has my opponent for this branch of his alternative? Have I any where insinuated, that the authors whom I quote intended to promote our cause? That they have said such things as, by natural and necessary consequence, are inimical to Pædobaptism, I have endeavoured to prove. I have, however, always quoted and represented them as Pædobaptists; nor can Dr. W. deny it.—The celebrated Mr. CLAUDE being blamed, in a similar manner, by Mr. ARNAUD, respecting some

* Vol. I. p. 267, 268, 289, 290. † *Institut. Theolog. Polem.* Pars II. Cap. iii. §. 12. ‡ *Russian Catechism*, p. 73. London, 1723. § Vol. II. 7.

quotations from ARCUDIUS, replies: ‘I alledge AR-
 ‘CUDIUS to confront him with himself, concerning
 ‘some truths, and matters of fact, which do now
 ‘and then escape him; after the same manner as I
 ‘would quote Cardinal PERRON, and BELLARMIN,
 ‘and Mr. ARNAUD himself: *not as witnesses that*
 ‘*believe what I would conclude; but as persons who*
 ‘*affirm things,* FROM WHENCE I CONCLUDE WHAT
 ‘THEY THEMSELVES DO NOT BELIEVE *.’ Just
 such is my conduct. Dr. W. may, therefore, take
 to himself that ‘severe reprehension’ of which he
 speaks, for producing against us, under the notion of
 an *Antipædobaptist*, the late Mr. ELLIOT; when he
 KNEW that the author of *Dipping not Baptizing*,
 was as far from agreeing with us, in regard to the
 mode, as he was from him, in respect of the subject.

‘If union [among the authors that are quoted] be
 ‘any proof, in the present case, they all unite against
 ‘the *necessity* of immersion for the essence of baptism.
 ‘Pray, then, what do their *concessions* amount to?—
 ‘but that they consider the words as *generic* terms,
 ‘admitting *diverse* modes; and that though the more
 ‘common import of the terms, in *their* opinion, con-
 ‘vey the idea of immersion, yet in their sacramental
 ‘sense, at least, they are to be understood with great-
 ‘er latitude †.’—*They all unite against the necessity of*
immersion. True; or else I could not have quoted
 them under the character of *Pædobaptists*. It would
 have been strange indeed, if, while they practised
 pouring, or sprinkling, any of them had acknow-
 ledged, that their mode of administration did not in-
 clude the *essence* of baptism. For that would have

* *Catbol. Doctr. of Eucharist*, Book III. Chap. vii. † *Vet.*
 II. 165.

been expressly to condemn their own conduct, and to fix a stigma on their own character. So the Roman Catholics, notwithstanding the numerous concessions which they have made, relative to communion in both kinds; constantly unite in maintaining, that nothing *essential* to the Lord's Supper is wanting in their administration.

Pray, then, what do their concessions amount to? As this request of my opponent is expressed in elegantly condescending language, I will present both him and my readers in common with the 'amount' of what Pædobaptists have testified and conceded; by giving an abstract of the quotations produced from them, relative to, *The meaning of the terms, baptize, and baptism—the design of the ordinance—the practice of the church—the mode of administration best adapted to answer the design of the institute—and the reasons of immersion being laid aside.*

The meaning of the terms. They teach us, that immersion is the radical and obvious signification of the word baptism—That the Danes, the Swedes, the Germans, and the Dutch, render the term βαπτίζω, by expressions that signify to dip—That it has no other signification in Mark the seventh and fourth—That the idea of immersion is retained when the word is used metaphorically of the Holy Spirit; of sufferings; and of other things—That βαπτίζειν, is of a middle signification, between επιπολάζειν, to swim on the surface; and δύνειν, to go down to the bottom—That it is no where used in the Scripture to signify sprinkling—That it signifies immersion only; not washing, except by consequence—That the Greeks wanted not other words to have expressed a different action, if the institution would have borne it—That the manner

manner of baptizing should correspond to the signification of the ordinance—That all antiquity, and Scripture, confirm the idea of plunging—That sprinkling is rhanism, rather than baptism—That new customs introduce new significations of terms—That Pædobaptists chiefly avail themselves of inferences, of analogy, and of doubtful construction—And that the Baptists have the advantage in point of argument. Such is the ‘amount’ of concessions that are made, by *eighty-two* Pædobaptist authors; all of whom we are warranted by Dr. W. to consider, as ‘competent and unexceptionable witnesses.’

The design of the ordinance. Under this branch of the subject, the authors are almost unanimous in considering baptism as principally intended, by the great Legislator, to represent the death, burial, and resurrection of Christ; the communion his people have with him in those momentous facts; and their interest in the blessings thence resulting. To confirm and illustrate which, they agree in applying the declarations of Paul, recorded in Romans the sixth and fourth, and Colossians the second and twelfth.—*Seventy-five* Pædobaptists are here quoted; who are ‘all ‘competent and unexceptionable witnesses.’

The practice of the church. That immersion was practised by John the Baptist, by the Apostles, and by the primitive Christians—That our Lord himself was immersed by the venerable John—That the Scripture no where speaks of any being baptized, but by immersion—That the practice of immersion gave occasion for some very singular and emphatical phrases to be used by the Apostles—That the baptism of the three thousand affords no objection to the universal practice

practice of immersion in those times—That plunging was the general and almost universal practice, for a long course of ages—That Dr. WALL knew of no Protestant, who had denied immersion to have been the general practice of apostolic times; and of but very few learned men, who denied its being the fittest, if a regard to health do not forbid—That sprinkling is indefensible—That they who ridicule immersion deserve censure—That it is uncertain where and by whom, sprinkling was introduced—And, that a restoration of the primitive practice is very desirable.—Such is the ‘amount’ of what *ninety-six* Pædobaptist writers have conceded, or asserted, under this branch of the subject; and all of them ‘competent, unexceptionable witnesses.’

The mode of administration best adapted to answer the design of the institute. That immersion, compared with pouring, or with sprinkling, has the priority, in respect of time—That it is more significant—And, that it is more safe, or certain of being right.—Here we have *sixteen* ‘competent and unexceptionable witnesses;’ and this is the ‘amount’ of their concessions.

The reasons of immersion being laid aside. That the most ancient instance, on record, of pouring, or sprinkling, was in the year two hundred and fifty one—That the reason of it, both then and afterward, was a supposed necessity, arising, either from bodily disease, a want of water for immersion, or something similar—That, even then, the water was not applied by pouring upon, or sprinkling the face, but the whole body—That it was considered as an imperfect administration; and was denominated *sprinkling*, not *baptizing*—That pouring, or sprinkling, as a common practice, originated in the apostate Church of

Rome; and that the Protestant churches thence derived it—That this mode of proceeding commenced among the English, in the time of queen ELIZABETH; but that immersion was the prevailing practice till the reign of JAMES the First—That the reasons of this alteration in England were, the love of novelty, delicacy of parents, pretence of modesty, and a high regard for the character of CALVIN—That CALVIN's Form of administering the sacraments was, probably, the first in the world, that prescribed pouring absolutely—That sprinkling, strictly so called, did not commence in England, till the year sixteen hundred and forty-five, and was then used by very few—That the Assembly of Divines at Westminster converted the font into a basin; and that basins, unless in cases of necessity, had never been used by Papists, or any other Christians whatever, till by the members of that Assembly—That Roman Catholics ridicule some of the Protestant ministers, for using only a few drops of water—That the reasons more generally assigned for this novel mode of proceeding are, coldness of climate; tenderness of infants; Christianity not consisting in ceremonies; that sacred maxim, *God will have mercy and not sacrifice*; the authority of the Church to alter ceremonial appointments; and (most delicately to crown the whole) because, in the very act of baptizing, it was observed, that *natura cursum suum tenet*. Finally, that ALL THE CHRISTIANS IN THE WORLD, who never owned the Pope's usurped power, now do, and ever did, dip their children in the common course of their practice.

Such is the 'amount' of concessions made, and testimonies given, by *twenty-four* Pædobaptist authors; among whom, the learned and laborious
Dr.

Dr. WALL makes the most conspicuous figure*, though they are all 'competent and unexceptionable witnesses.'

The most learned and respectable Pædobaptists having asserted and conceded such things as these, is there not reason to be surprised at our author's query; 'Pray, then, what do their concessions amount to?' *Amount to!* why, to *every* thing, in the *argumentum ad hominem*, respecting the mode of administration, that we can desire. Their *explicit* amount, it is manifest, is great as it could be, without verbally opposing their own practice: and their amount, by necessary consequence, is, *That immersion is the only legitimate mode of proceeding.*

Though, by what is contained in the preceding paragraphs, the pertinency of my quotations from Pædobaptists, and my inferences from them, be sufficiently established; yet, as Dr. W. earnestly contends that no concessions are available to our purpose, except we could prove that the authors produced acknowledge immersion to be *essential* to baptism, the following particulars are submitted to my reader's consideration.

The writers whom I have quoted could not, as Pædobaptists, either assert, or believe, immersion to be essential to baptism, without directly condemning their own practice. It appears, indeed, that Mr. BLAKE, and Dr. WALL, did not consider *sprinkling* as having in it the essence of baptism; because the latter of those authors expresses himself thus: 'As for *sprinkling*, I say 'as Mr. BLAKE at its first coming up in England, *Let*

* My reader may see the above particulars, and the quotations at large, to which they refer; in *Pædobaptism Exam.* Vol. I. Chap. ii, iii, iv, vi, and vii.

‘*them defend it that use it* *’. He further says, ‘I had the *disadvantage* [in defending the practice of pouring,] to plead for a way of baptism, of which the *best* I could say was, *That it is sufficient for the essence of baptism*: but could not deny the other, [that is, immersion] except in the case of danger of health, to be the *fittest*†.’ It is plain, however, that neither of these writers considered *immersion* as *essential* to the ordinance. Had that been the case, Dr. W. might justly have charged me with puerility and impertinence, for quoting them as I have done.

It has been common for polemical writers, whatever the controversy might be in which they engaged, to plead the concessions of their opponents, whenever it could be done with propriety. This way of proceeding, in the argument *ad hominem*, has always been esteemed both fair and conclusive. But it never was common for those who wrote in defence of any doctrine, or practice, *expressly* to concede the point for which they contended. Nor can it be so at all, except through gross inadvertency, a want of integrity, or a defect of common sense.—The concessions, therefore, on which controversial writers argue, and from which they infer the point intended to be established, are considered as only implying that which is inconsistent with the general thesis opposed by them; and as being, by *necessary consequence*, subversive of it.

That the method of arguing adopted in *Pædobaptism Examined*, is neither novel, nor unfair, was proved in the Preface to each edition of that performance. But of this Dr. W. takes not the least notice; being quite contented with ‘showing his opinion’ that my

quotations are nothing to the purpose, because they do not contain an *explicit surrender* of the point in dispute. To the testimonies contained in that Preface, relative to the general course of my argumentation, I will add the following. ‘Of all methods of reasoning with an adversary,’ says M. SAURIN, ‘none is more close and conclusive than that which is taken from his own principles. It hath this advantage above others, the opponent is obliged, according to strict rules of reasoning, to admit the argument, although it be sophistical and false. For by what rule can he reject my proposition, if it have an equal degree of probability with another proposition, which he receives as evident and demonstrative? But when the principles of an adversary are well grounded; and when we are able to prove that his principles produce our conclusions, our reasoning becomes demonstrative to a rational opponent, and he ought not to deny it*’.—MR. JAMES OWEN: ‘All will allow, that the testimony of an adversary is good against himself†’.—Bp. NEWTON, speaking of the Waldenses, says: ‘I will only produce the testimonies of three witnesses concerning them, whom both sides must allow to be unexceptionable, REINERIIUS, THUANUS, and MEZERAY—It cannot be objected that this is Protestant evidence, for they were all three members of the Church of Rome†’.

That this method of arguing has been frequently and abundantly used, is plain to every man of reading and observation; though the persons opposed were far from giving up the point in debate. Thus, for instance, IRE-

* *Sermons*, Vol. II. p. 236. ROBINSON'S Translation.

† *Defence of Scripture Ordination*, p. 158. ‡ *Dissert. on the Propb.* Vol. II. p. 257. Lond. 1789.

NÆUS, as observed by learned men, argues from the *testimonies* of his adversaries, and proves his point from their *concessions**.—Thus Mr. HORBERY: ‘Our adversaries themselves, one or other of them, bear testimony to the truth of all [our principles,] or most of them; as might be proved, if that was necessary, from their own plain concessions†’.—That eminent French Protestant, Mr. JOHN CLAUDE, expresses himself thus: ‘I will make their [own Roman Catholic] authors, that are not suspected by them, to speak; whose passages I will faithfully translate, which they may see in the originals, if they will take the pains—I cannot—otherwise alledge ARCUDIUS than to confront him with himself, concerning some truths and matters of fact, which do now and then escape him; after the same manner as I would quote Cardinal PERRON, and BELLARMINE, and Mr. ARNAUD himself; not as witnesses that believe what I would conclude; but as persons who affirm things, from whence I conclude what they themselves do not believe. And thus does Mr. ARNAUD quote MESTREZAT, and DAILLE, and sundry others of our authors‡.’

It has been common for polemical writers, when arguing from the concessions of their opposers, to attribute those concessions to the *force* of truth, and the *brightness* of evidence. Thus, for example, Dr. JOHN OWEN: ‘BELLARMINE—being on the *rack of light and truth*, he confesseth and grants all that we plead

* Vid. J. FABRICII *Hist. Fabrician. Biblioth.* T. I. p. 70. TWELLS’ *Crit. Exam. of New Text and Vers. of the N. T.* Part III. p. 54, 55. † *Enquiry into the Scrip. Doct. of Future Punishment*, p. 200. Lond. 1744. ‡ *Defence of Reformat.* Part II. p. 127. *Catholic Doct. of Eucharist*, B. III. Chap. vii.

‘for *.’—Dr. CLAGETT: ‘It may be observed, that
 ‘the *power of truth* has extorted from some or other
 ‘of our adversaries, the confession of both the premises
 ‘which infer our conclusion.’—Mr. PAYNE, having
 pleaded concessions from the pen of CASSANDER, and
 from that of WICELIUS, adds: ‘But lest these two
 ‘men—should be thought, through their great temper
 ‘and moderation, to have yielded more in this cause
 ‘than others of that communion; I shall show that the
 ‘same has been done by others, who cannot be suspected
 ‘to have granted more than the mere *force of truth*
 ‘extorted from them †.’

Similar quotations might be greatly multiplied, but these may suffice. For things of this kind appear, more or less, in every species of controversy among learned men; but in a particular manner they abound in the writings of Protestants against the Roman Catholics. One can hardly dip into the publication of any learned author against the Papists, without perceiving that he argues from their concessions. But I never observed, notwithstanding, that any controversial writer, when using this mode of argumentation, confined himself to such concessions as explicitly yield the point in dispute. For what need of argument, when the cause is fully surrendered? Nor, to the best of my recollection, did I ever meet with an author, besides my opponent, who thus attempted to restrict that species of argument. Were Dr. W.’s limitation just, and universally allowed, the *argumentum ad hominem* would scarcely be used once in an age. If however, he should think proper, in his own elegant phrase, to ‘take another TURN’ with

* *Doct. of Justification*, Chap. xiv. p. 403. Lond. 1677.

† *Preserv against Pop.* Title vii. 64, 122.

us; it is to be hoped, that he will prove the restriction for which he pleads, to be both just, and commonly allowed. Or else it will behove him to ‘demonstrate,’ that Pædobaptism possesses the exclusive privilege of not being attacked, on the ground of *concession*, except under his limitation.

There is a vulgar saying, *A man’s actions speak louder than his words*. If this maxim be universally true, it is not uncandid to question, whether even Dr. W. himself steadily believe the propriety of that restriction which he would impose on his Baptist brethren, with regard to the argument from concessions; because it is plain, that he does not act according to his own rule. —For instance: To prevent mistakes, I prefixed a *Nota Bene* to the quotations from Pædobaptists, contained in my book, relative to the *signification* of the word *baptism*, and to the *practice* of the Apostles *: in which I acknowledge, that *no inconsiderable part* of the authors quoted maintain, that the term baptism signifies *pouring*, and *sprinkling*, as well as *immersion*; and that many of them insist upon it, as highly probable, that the Apostles did sometimes *administer baptism* by pouring, or sprinkling. Such is the purport of my concession. Upon which Dr. W. remarks, as follows: ‘When —Mr. B. expresses himself [thus,] what does he better ‘than YIELD THE CAUSE †?’ The reader will permit me here to adopt our author’s fine exclamation; ‘Dreadful scythe, and no mean mower, to cut so much ‘at one stroke!’ —*Yield the cause!* But how does that appear? Not, surely, by what I meant; nor yet by what was expressly said! If, therefore, the cause be at all yielded, it must be by natural and necessary *infer-*

* *Pædobap. Exam.* p. 16. 73. Or, Vol. I. p. 44, 191. second Edit. † Vol. II. 4.

ence. As, however, I am not in the least pain for my cause, even on that ground; so, it is manifest, that Dr. W. departs from his *own* rule and takes a liberty which he denies to us.

My opponent insists, as before observed, that those Baptists who practise Free Communion concede the validity of *pouring*, and of *sprinkling*. But have they any where expressly asserted this? He does not pretend it. How, then, does he endeavour to prove it? By considering it as absurd to suppose, that they allow communion to Pædobaptists, *as unbaptized*. But this is arguing upon an ungrounded supposition, as if it were a direct concession, and notoriously departing from his own rule.—Nay, so violently disposed is Dr. W. to confute us, by drawing consequences from concessions, that he subpœnaes Mr. ELLIOT against us, under the character of an Antipædobaptist; and rejoices in the acquisition of such an admirable evidence in his favour.

Once more: My opponent, when defending the antiquity of Proselyte baptism among the Jews, quotes Dr. GALE and Dr. GILL, as conceding, that there were ‘baptisms’ in the Jewish church for ceremonial uncleanness: though they expressly deny the existence of Proselyte baptism, in the time of John, as maintained by our opposers. Thence he thus infers; ‘Therefore it appears *with superior evidence*, from the testimony of these COMPETENT AND UNEXCEPTIONABLE WITNESSES, that baptism was well known as a ceremonial, purifying rite, prior to the christian æra *.’ Hence he further infers, what he considers, a substantial argument for the right of infants to bap-

* Vol. II. 230, 231, 232.

tism.—The reader will here observe, that it is not the solidity of his argument, but the *mode* of his procedure, which is now under consideration. I may, therefore, safely appeal to all competent judges, whether Dr. W. does not argue from the concessions of his opponents, precisely upon my plan; and whether he does not violate, in his own practice, the rule he prescribes for us? —But Pædobaptism must be upheld; and, in order to that, must be tenderly treated. It must have an immunity, not granted to any other cause, lest the testimonies and concessions of those who defend it, should prove the occasion of its entire subversion.

In the course of my argument against Infant sprinkling, I pleaded the *numerous and striking inconsistencies* among Pædobaptists, relative to the grounds of their own practice, as a strong presumptive evidence in our favour. That there is a remarkable disagreement among our opposers, Dr. W. expressly acknowledges. For, when adverting to that very particular, he says; ‘ In reviewing this subject,—I perceive, that the champions on the *one* side are BY NO MEANS AGREED upon this question, *On what is the RIGHT of infants to baptism founded?* And those on the *other* know very well how to avail themselves of the FACT*.’ In order, therefore, to defend Pædobaptism against the consequences which naturally flow from such a fact, Dr. W. replies: ‘ That many great and learned men have entertained different and even contradictory sentiments on the subject, does not affect it. That one should give up a topick in the debate, which another thought valid, is immaterial—The PRESUMPTIVE and PROBABLE reasons and grounds for the practice,

* *Notes on Social Relig.* p. 68.

‘ have

‘have been always thought so *numerous*, that it was
 ‘difficult *out of many* to fix upon the *most* striking and
 ‘solid. And this is a natural consequence, arising from
 ‘the very *number* of the mediums of proof. For it
 ‘is ever more difficult to chuse one out of *many* things
 ‘alike, than one out of a few. This also, in a good
 ‘measure, accounts for the firmness with which the
 ‘*conclusion* has been held by persons who have disagreed
 ‘about the comparative importance of different argu-
 ‘ments in this controversy. Each writer would be
 ‘induced to magnify and extol an argument which ap-
 ‘peared to him, viewed in certain *connections*, with su-
 ‘perior force; and then by being disproportionately
 ‘enamoured with the one convincing topick, might
 ‘be tempted to discard all others as useless*.’—On
 this I will make a few remarks, and then lay before
 the reader an abstract of those testimonies, concessions,
 and inconsistencies, respecting the subject of baptism, to
 which Dr. W. refers.

Presumptive and probable reasons. Then we may
 conclude, that Pædobaptists do not pretend to positive
 precepts and plain facts, recorded in the New Testa-
 ment, as the reasons of their conduct.—*Presumptive*
and probable grounds are numerous. Yes, if we cre-
 dit our author, you may find them at every turn, all
 through the Old Testament, as well as the New, be-
 ginning with the third Chapter of Genesis. This,
 you know, gives Pædobaptism a very ancient look.—

But do not the Roman Catholics lay an equal claim
 to numerous *presumptive* and *probable* grounds, in sup-
 port of their peculiarities? Yes, Abp. WAKE informs
 us, that ‘Cardinal BELLARMINE has put together
 ‘*nineteen* several texts out of both Testaments; but

* Vol. I. 19 Vol. II. 229.

‘yet was far from thinking them all to his purpose : confessing either of all, or at least of all out of the Old Testament, except the first, that they are but PROBABLE arguments*.’—*The subject is not affected by the contradictory sentiments of great and learned men.* But if those contradictions, relative to the GROUND of their practice, be numerous, it is a very strong presumption that they have no scriptural ground at all : and were Dr. W. disputing with Roman Catholics, about Papal infallibility, or the doctrine of transubstantiation, he would speak a different language.

The very number of mediums of proof, render it difficult to choose the most solid. In what a singular situation Pædobaptism stands ! For, if you demand an express divine precept, or a plain apostolic example, to prove its validity ; many of our most learned opposers will answer, *There is not one to be found* †. While the mediums of proof are so prodigiously numerous, that if you ask, *Which is the best ?* they hesitate, they are embarrassed, by the very number of those media. So that you need not wonder, if one learned Pædobaptist select a medium as most solid and convincing ; which another considers as quite impertinent, and is very much surpris’d that any person of common understanding should ever adopt it. Thus, for instance, Dr. JOHN EDWARDS considered those words of Solomon ; *Thy navel is like a round goblet which wanteth not liquor*, as decisively proving the right of infants to baptism, and as finishing the controversy at once ‡. While it is highly probable that my opponent, far

* *Preserv. against Popery*, Title VIII. p. 117. † See *Pædobap. Exam.* Vol. II. p. 1—10. ‡ Cant. 7. 2. See *Pædobap. Exam.* Vol. II. p. 416, 417.

from admiring the Doctor's choice, would fix upon *the MORAL qualifications of infants*, as being, in his view, the best medium of proof: and yet, I presume, not one in a thousand of the learned Pædobaptists, though surprised at its novelty, will applaud his option.—*The very number of mediums render it difficult to choose the most solid.* Of this difficulty, attending the defence of Pædobaptism, I never before heard. However, as our author speaks *feelingly*, I have no objection to give him credit. Besides, that profound observation of his, 'It is ever more difficult to chuse one out of *many* things alike, than out of a few,' carries conviction with it. But, then, it is justly presumable, Pædobaptists must ardently wish those mediums were either *fewer*, or *better*, that they might not be so embarrassed; nor so extremely liable to egregious blunders in making their choice. To which I will add, as there is not *any one* medium of proof, that I recollect, by which our most learned opposers universally abide; it affords just ground of suspicion that *none of them are solid*, or fitted to bear the stress which is laid upon them.

This, in a good measure, accounts for the firmness with which they hold the conclusion. Yes, just as it would in defence of Papal superstition. For, widely as the Roman Catholics differ, in various cases, about their premises; yet they are *firmly* united in the conclusion. That this is a fact, I appeal to Dr. W. himself.—*Each writer, disproportionately enamoured with the one convincing topick, may be tempted to discard others as useless.* This, in our author's phrase, is '*curious intelligence.*' He had before informed us of a singular difficulty which attends Pædobaptists when defending their cause—a painful difficulty, of which we
were

were not aware : and now he tells us of their being ENAMoured—DISPROPORTIONATELY *enamoured*—and tempted too ! which must, I presume, reduce them to a very pitiable situation. For *inamoratoes* are generally considered as intoxicated with the violence of their passion ; and if, at the same time, they happen to be assaulted by *strong temptation*, there is no reason to wonder, were they to fall into a state of insanity. It was kind, therefore, of Dr. W. to ‘show *his* opinion’, to prevent Pædobaptists going on any longer at this extravagant rate. The intellects of our opposers, according to his representation, being frequently, through the *amor argumenti*, in so deranged a state ; had he not published a sober and seasonable *caveat* against their wild proceedings, they might, perhaps, in a little while, have quarrelled as much about the conclusion, as they have long done respecting the premises.—It is hard to conceive, however, that a number of authors, who are acknowledged to write, on other subjects, with learning, with prudence, and with acumen ; should be considered in their vindications of Pædobaptism, as discarding common sense. For, of what else can they be guilty, who are so *enamoured* of one topic as to rest the whole weight of their cause upon it, and reject others that are equally, and perhaps more convincing ? This, doubtless, is not their mode of proceeding in other cases.—As to the singular conduct of DES CARTES, which is mentioned by our author, it has been censured for its folly a thousand times : nor have I observed so much as one instance, in this controversy, of a similar kind. No ; Pædobaptists in general, and especially Dr. W., are too keenly sensible of their cause needing every topic, and every argument, that can be produced in its defence

defence; or they would never seek a support for it in the writings of Moses, and of the Prophets.—I am, indeed, as willing to admit the weakness of their arguments, whether considered separately, or taken in the aggregate, as any other person can be: yet, as to the generality of them, that insufficiency of argument should be ascribed—not to their want of learning, of prudence, or of acumen; no, nor to their being *enamoured and tempted*;—but, rather, to a **RADICAL defect** in the cause which they defend.

I shall now lay before the reader an abstract of those testimonies, concessions, inconsistencies, and contradictions, which are found in the writings of our opposers, respecting the *right* of infants to baptism; as produced more at large in my *Pædobaptism Examined*.

No Precept, nor Precedent, for Pædobaptism, in the New Testament.

Under this particular, *thirty one* ‘competent and un-exceptionable witnesses’ are quoted, who unanimously agree that there is neither express precept, nor plain example, for Infant baptism in the New Testament. It further appears, by what one or another of them says; That the passages usually produced for it, only prove that it is permitted, or not forbidden—That all those places where baptism is commanded regard none but adults—That Pædobaptism must be supported by analogy and illation—That there is no instance from which it may be incontrovertibly inferred, that any child was baptized by the Apostles—That Infant baptism rests on the same foundation as diocesan episcopacy—That Pædobaptism is properly denominated a *tradition*—That though Paul baptized certain households, it is doubtful whether he ever practised Pædobaptism

Pædobaptism; and very certain that the other Apostles did not baptize infants; because a supposition of their so doing would infer a gross absurdity—That unwritten truth, and tradition, are a succedaneum for express precept and plain example—And, that persons have need of considerable penetration, to find a warrant in Scripture for the avowal of Pædobaptism.

No Evidence of Pædobaptism before the latter end of the Second, or the beginning of the Third Century.

Under this article *twelve* ‘competent and unexceptionable witnesses’ are produced. Among whom, SALMASIUS, SUICERUS, CURCELLÆUS and FORMEY, speak directly to the point. RICALTUS and VENEMA declare it uncertain, whether Pædobaptism was at all practised before the time of VICTORI-AN; and the rest are favourable to their view of the case.

Jewish Proselyte Baptism.

Fourteen ‘competent and unexceptionable witnesses’ are here produced: from one or another of whom we learn, That the Jewish Proselyte baptism was rather a civil, than a religious rite—That the Rabbies themselves were divided about the necessity of it—That its administration was confined to proselytes, and to such children as were born prior to the incorporation of their parents with the Jewish church—That the earliest accounts of this baptism are contained in the Talmuds—That there is no evidence of such a rite being administered in the time of our Lord, but strong presumptive evidence to the contrary—That supposing there was a custom of this kind, it is unreasonable to imagine that Christian baptism was derived from it; because it must be considered as totally destitute of
divine

divine authority, as a tradition of the fathers, and as very severely censured by our Lord—That it is absurd to imagine our divine Legislator should challenge to himself *all authority in heaven and on earth*, when going to recommend a human invention, that had been annexed to an obsolete system—And, therefore, that the derivation of Christian baptism from the Jews, is destitute of all probability, and a wild imagination.

External Covenant.

In opposition to the notion of an external covenant, under the New Economy, those great names, VITRINGA, VENEMA, and President EDWARDS, are produced. Consequently, we have three ‘competent and unexceptionable witnesses.’

Jewish Circumcision.

Under this article *fourteen* ‘competent and unexceptionable witnesses’ make their appearance; by whom we are taught, That there are various and great disparities between baptism and circumcision—That supposing the analogy between them ever so great, it would still be our duty to regard the institution of baptism: because that analogy could not be produced by way of proof, but only as an illustration of what is already proved by other mediums—That circumcision did not represent baptism: nor does the Scripture any where teach us that the latter succeeded to the place of the former—That admitting baptism to have come in the place of circumcision, it would not follow that the design of each was the same—That we must not accommodate the positive appointments of the New, to those of the Old Testament; the two Dispensations being so very different—And, that the Jewish Proselyte baptism, already considered, is
a much

a much better foundation for Pædobaptism, than circumcision.

Relative to particular Passages of Scripture.

MATT. xxviii. 19.

Under this capital text, we have *twenty eight* 'competent and unexceptionable witnesses;' from whom we learn, That this passage is of peculiar importance, in regard to the work of our Lord's ministers—That the word *μαθητευσατε* is to be considered as a command *to teach*, in distinction from the act of baptizing—That *μαθητευσατε* relates to instruction in the first principles of Christianity, and *διδασκοντες* to a more perfect information in its doctrines, duties, and privileges—That disciples here, and believers (in Mark xvi. 15, 16.) are the same persons—That the order appointed by Christ is, first to teach, then to baptize; and that ancient ecclesiastical authors did so understand it—That slighting this order, is despising all rules of order—That a disciple cannot be made without teaching, and that it is inconsistent with the plain design of the passage to understand it otherwise—That we have no example in the New Testament of any one being baptized before he was taught—That a regard to the credit of Infant baptism, rather than any thing in the term itself, has led many learned men to interpret the word *μαθητευσατε*, so as to exclude the idea of instruction—And, that Christ, in this passage, speaks only concerning the baptism of adults.

GEN. xvii. 7.

Relative to the subject of this text, we have *fourteen* 'competent and unexceptionable witnesses;' by whom we are taught, That the covenant of God with Abraham ascertained no spiritual blessing to his carnal seed, as such—And that, considered merely
as

as his natural descendants, no promises were made to them of a spiritual nature.

EZEK. xvi. 20, 21.

By *three* 'unexceptionable witnesses' we are taught, that the language of this text proceeds on the idea of that national covenant which Jehovah made with the Israelites at Mount Sinai; and of that conjugal relation in which he stood to the whole nation.

MATT. xix. 14.

Five 'competent and unexceptionable witnesses' here offer their service; by whom we are informed, That the little children, mentioned by the Evangelist, were neither baptized by our Lord, nor by his Apostles—That it is dangerous to the cause of Pædobaptism, to found it on the conduct of Christ, as here narrated—And, that infants were not baptized in those times.

JOHN iii. 5.

Relative to this passage *four* 'unexceptionable witnesses' (to whom a great number of others might have been added) bear testimony, that baptism is not intended by the term *water*. Because the birth, concerning which our Lord speaks, is of a spiritual nature; and therefore the word *water* must not be understood in a literal sense—Because, were baptism here designed, none could be saved without it, any more than without the sanctifying influence of the Holy Spirit—Because baptism is not the cause of regeneration—Because it is not supposable that our Lord would speak to Nicodemus about baptism, before he was taught the mysteries of the gospel—Because those who understand the term *water* in a literal sense, are obliged, in certain cases, to depart from that interpretation—Because Christ, in the following verses, mentions being *born of the spirit*, without saying any more of *water*—Because, had baptism been intended, there

is no reason to suppose our Lord would have reproved Nicodemus as he did, for his ignorance of it—And, therefore, the term *water* must be understood in a mystical sense, or as denoting the regenerating agency of the Holy Spirit.

ACTS ii. 39.

Relative to this text, *eight* ‘competent and unexceptionable witnesses’ testify, That the *promise* intended, is the Holy Spirit, or his extraordinary gifts—That the term *children*, signifies posterity—That repentance and a reception of Christ, are necessary to an enjoyment of the blessings promised—And, that the argument formed on this passage, in defence of Infant baptism, is very inconclusive; of no force; and good for nothing.

ACTS xvi. 15, 33. I COR. i. 16.

Here we are taught, by *seven* ‘unexceptionable witnesses,’ That it is uncertain whether there were any infants in the households which are mentioned—That if there were, it affords no solid foundation to conclude upon their being baptized—That the household of Lydia was instructed in the Christian faith—That the whole family of the jailor were brought to a pious consent, and were unanimous in embracing the gospel—That all the members of the family of Stephanus were active in promoting the good of their brethren—That the argument from these passages affords a bare probability only, in favour of Infant baptism—And, that it is unreasonable to conclude the Apostles baptized infants, merely because the ordinance was administered to households.

ROM. xi. 16.

Under this article we have *six* ‘unexceptionable witnesses,’ from whom we learn; That, by the *first* fruit,

fruit, the Apostles and primitive disciples of our Lord are meant; and, by the *root*, the first patriarchs of the Jewish nation—And, that Paul considered the Jews who then believed, as a happy token of the future conversion of that people: at which time the branches should become holy, like the first fruits and root.

I COR. vii. 14.

Relative to this remarkable passage, we have *eighteen* ‘competent and unexceptionable witnesses,’ by whose testimonies we are taught; ‘That the sanctification of the unbelieving husband, relates entirely to matrimonial commerce—That the holiness of the children is not of an external kind, arising from an external Economy; the New Covenant being altogether spiritual and internal—That the holiness intended is legitimacy—That no holiness is here ascribed to the children, which does not agree to the unbelieving parent—And, that this passage affords no argument for Infant baptism.

Apostolic Tradition.

Here we have *fourteen* ‘unexceptionable witnesses,’ who depose; ‘That the pretence of tradition is a happy expedient, in favour of those who wish to retain unscriptural rites in the worship of God—That some of the first Fathers who pleaded apostolic tradition, stand convicted of error—That were an ecclesiastical custom, but a few centuries after the Christian æra commenced, to be considered as an apostolical practice, barely on a traditional ground; we must adopt a variety of ceremonies which all Protestants have agreed to reject—That the conduct of Roman Catholics in refusing to acknowledge their errors, except the time when,

when, and the persons by whom, they were introduced, be pointed out, is grossly absurd—And, that there is no pretence of tradition, relating to all the infants of Christian parents being baptized, in the early ages of the church; but that the contrary is manifest.

Infant Baptism, and Infant Communion, compared.

Relative to this article we have fifteen ‘unexceptionable witnesses;’ and omitting various other particulars contained in my long quotation from Mr. JAMES PEIRCE, they testify, That the Lord’s supper was anciently given to infants—That this custom first prevailed in the African churches—That it became general—That there is no express mention of Infant baptism, before that of Infant communion—That the practice of giving the holy supper to infants, originated in a misunderstanding of John the sixth and fifty-third—That it followed immediately on their being baptized—That, in respect of legal right, the two positive ordinances cannot be separated—That, in the ancient church, baptism and the Lord’s Supper were never separated, with regard to the subjects—That the Lord’s supper was esteemed necessary to the salvation of infants—That when they were sick it was privately administered to them, as to adults in a similar situation—That Infant communion was the general practice, all over the Christian world, for six hundred years; and, among the Bohemians, it continued till near the time of the Reformation—That the doctrine of transubstantiation was the occasion of its being laid aside in the Latin church—That Paul seems to refer to this custom, in his first Epistle to the Corinthians, the seventh, and the fourteenth—That no objection can be made

against it, which will not lie with equal force against Infant baptism—And, that one half of the Christians now in the world continue the practice of giving the holy supper to infants.

Such are the testimonies and concessions, from eminent Pædobaptist writers, which are contained in *Pædobaptism Examined*! Great, indeed, must be the light of evidence, and the force of truth, to extort so many things of this kind from such numbers of our most learned opposers! I said, *Light of evidence, and force of truth*: for, by the nature of the case, and by the examples before adduced, we are fully authorized so to consider the fact. The reader, however, will judge for himself, whether these eminent Pædobaptists were induced to record the preceding particulars, by their being ENAMOURED *with certain topics* of argument, and by their being TEMPTED *to discard* others, as Dr. W. pretends? Or, whether their conduct proceeded on a rational principle, and from a deliberate regard, according to the best of their views, to truth and fact?

If, notwithstanding, it should be found necessary to consider the authors concerned as *enamoured and tempted*, even to a logical *mania*; the following particulars, immediately relative to the *principal ground* of Pædobaptism, will afford additional evidence of that disease. With CYPRIAN, the principal ground seems to have been, a supposed *universality* of divine grace. With AUSTIN, the faith of the *church*. With the CHURCH of ENGLAND, the faith of *sponsors*. With a NEW ENGLAND SYNOD, *church-membership*. With BEZA, *federal holiness*. With Mr. BAXTER, the faith of *parents*. With Mr. HENRY, a *profession* of faith

faith by the parents. With others, the faith of *pious ancestors*. With WITSIUS, VITRINGA, VENEMA, and many more, a *relative state of grace*. With Bp. PRIDEAUX and HEIDEGGER, infants possessing the faith of the *covenant*, though not the faith of covenantees. With LUTHER, POLIANDRUS, RIVETUS, WALÆUS, THYSIUS, BUDDEUS, and Dr. GOODWIN; the faith of the *infants themselves*, without recurring to the foregoing distinction. With CHAMIERUS, not the actual belief of infants, but their being, in a *certain respect*, believers. With CALVIN, MELANCHTON, CHEMNITIUS, the Lutheran and the French churches, in general; infants having faith and repentance *in semine*. With Dr. PRIESTLEY, his *own profession* of Christianity. With J. L. FABRICIUS, and some others, (if the parents be heterodox;) the requisition of the *magistrate*. With Dr. HAMMOND, the *Jewish proselyte bathing*. With Sir NORTON KNATCHBULL, *Jewish circumcision*. Finally, Dr. W. lays a capital stress on the *capacity* and *MORAL qualifications* of infants*; of which more particular notice will be taken in the following pages.—Similar differences, though not so numerous, attend their views relative to this question; *Whose infants are to be baptized* †? which, to avoid prolixity, I forbear to particularize.

Well, reader, what think you of these testimonies and concessions, respecting the common topics of argument for Infant baptism? What think you also of other testimonies and concessions, relative to some of

* See these particulars more at large, and the authorities for them, in *Pædobap. Exam.* Vol. II. p. 491—499. † See *Pædobap. Exam.* Vol. II. p. 487—491.

those principles on which we oppose it? Has Dr. W. given 'a FULL reply' to the argument formed upon them? Or, is it not such a reply as Roman Catholics might easily make, and with equal propriety, to a similar argument against the Papal infallibility, the doctrine of transubstantiation, the mutilation of the Lord's supper, or any other article against which their own testimonies and concessions are pleaded by Protestants?—Again: What think you of those inconsistencies and contradictions, into which our most eminent opposers have fallen, respecting the *principal ground* of Pædobaptism? Must we consider them as proceeding from a set of learned *inamoratoes*, that were intoxicated with the love of different topics, and in a state of strong *temptation*? Or ought they to be viewed as resulting from an *essential defect* in the cause espoused by those respectable authors; and from their being impelled, by the necessities of the case, to reason upon moral, and analogical grounds?

But, in order to evade the consequence naturally flowing from these numerous and strong inconsistencies among Pædobaptists, my opponent interrogates, as follows. 'Can he [Mr. B.] suppose, that *his* hypothesis must needs pass for true, because he finds a disagreement among other authors?' No; he considers the truth of his hypothesis, as depending on *divine precept* and *apostolic example*: not on the *disagreement* of his opposers, flagrant as it is. But he cannot forbear to conclude, notwithstanding, that the violent and multiplied inconsistencies among Pædobaptists when defending their common cause, are the strongest presumptive evidence that *their* hypothesis is false.—Our author, in answer to his own question, adds: 'Were this mode of arguing admitted, with what ease might the Quakers confute the Pædobap-

‘tists and Antipædobaptists alike; the Papists our Protestant principles; and Deists our common Christianity*.’ When Dr. W. ‘takes another turn’ with us, and *proves* this, I will give up the argument. Meanwhile, it may be observed, that the instances produced are far from answering his purpose. For it is not merely a *disagreement* among Pædobaptist authors, that I plead; but a palpable and notorious disagreement among them, respecting the FOUNDATION of that religious rite for the practice of which they all contend. But by what arguments can my opponent prove, that either the Baptists, or the Pædobaptists, are equally divided about the GROUNDS of the *perpetuity* of baptism, when disputing with Quakers; as our opposers are, with regard to the *true grounds* of Infant sprinkling? By what means will he evince, that Protestants are equally inconsistent, respecting the *grand principles* on which they proceed, in vindicating their secession from the Church of Rome? Or, how shall he make it appear, that ‘our common Christianity’ is defended against Deists, on *principles* that are equally different, inconsistent, and contradictory, with those on which Pædobaptism is maintained by its most learned friends? So far as I have observed, whether sensible and learned writers undertake to defend the perpetuity of baptism against the Quakers; Protestantism, against the Papists; or Christianity, against Infidels; they are sure to unite, if they act sincerely, in adopting *some* of the same general principles of argumentation; and when reasoning with Quakers, or with Papists, in pleading *many* of the same scriptural texts, as being directly to their purpose. Yes, in each of these cases, there are some principles of argument, and various passages of

* Vol. I. 324.

Scripture, so *directly* and obviously pertinent, that a sensible author can scarcely fail to avail himself of them: and this, I, presume, Dr. W. cannot but know.

Here, therefore, I will borrow the confident language of my opponent, and ‘challenge,’ not only him, but ‘the whole corps’ of Pædobaptists, to produce an instance of equal disagreement among Protestants, respecting the mediums of proof, where the same general conclusion is intended by each disputant. That a number of authors, however judicious or pious, when writing in defence of a doctrine, or of a duty, should not universally think *all* the same topics of argument, or *all* the same texts of Scripture, applicable to the subject before them, there is no reason to wonder; but, then, in every other instance among the Reformed, that I have observed, they cordially agree in considering *some* particular arguments, and *some* passages of Scripture, as *properly belonging to the subject of discussion*. Thus it is with the English Baptists, in regard to their distinguishing sentiment and practice. They perfectly agree, so far as I have remarked, in applying many declarations and facts recorded in the New Testament, as *directly in point*, with reference to the mode, the subject, and the design of baptism.—Here, however, we have an instance of a singular kind. Pædobaptism is the article to be defended, by a number of learned men; each of whom glows with zeal for its honour and safety. But, behold! some of them discard one topic of argument, and some reject another; these except against an application of that sacred text, and those explain this in such a manner as is quite foreign to the subject; until all the premises are frittered away, and nothing remains in which they are all agreed, besides a *naked*

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conclusion:

conclusion : which conclusion, nevertheless, must either be worded with caution, or you cannot have the pleasure of seeing them quite unanimous. For though multitudes endeavour to prove Pædobaptism highly necessary, and though most of them consider it in the light of parental duty, on the behalf of infants ; yet others, and among them the great VITRINGA, plead merely for the *lawfulness* of it, or that there is *no harm* in it *. A conclusion therefore in which they would all agree, must be thus expressed: *Pædobaptism is lawful*. Or, *There is no evil in baptizing infants*. If you push for a general conclusion one step further, they vary in their judgment—they divide—they quarrel among themselves: or, as my opponent, from the MONTHLY REVIEWERS, elegantly expresses it, they are ‘together by the ears.’ I may therefore adopt the following language of a celebrated genius: ‘How happy it is to have to do with people that will talk *pro* and *con*! By this means you furnish me with all I wanted, which was to make you confute yourselves†.’

Relative to Pædobaptism, one thing however is plain; There must be a *capital defect* somewhere. That defect must lie, either in the rite itself, or in the defenders of it. Either the cause of our opposers must be fundamentally bad, or it must have fallen into bad hands—hands that ought, by no means, to have been trusted with a good cause.—Dr. W. is firmly persuaded that Pædobaptism is a cause *perfectly good*; but admits, to a certain degree, that it has been managed by its defenders in a very imprudent manner. This, according to him, was partly owing to their being so unhappily

* *Observat. Sac.* Tom. I. L. ii. C. vii. § 9. † M. PASGAL's *Letters relating to the Jesuits*, Vol. II. Lett. xv.

enamoured, and so frequently *tempted*. Whereas he considers our cause as *essentially bad*; yet neither produces evidence, nor pretends to any, of the Baptists quarrelling about their *data*; nor yet, of their being so *enamoured with some topics*, however good, as to be under a strong *temptation* to reject others of equal value: even though, in certain cases where baptism is not concerned, he represent them as differing among themselves more than any other set of religious professors.

Whence, then, in defending each respective cause, can this amazingly different conduct proceed? That our conduct, in this respect, is the more *plausible*, all the world will acknowledge. Does it result, then, from superior learning, or parts, or piety? To such superiority we advance no claim: nor, if we did, would it be admitted by Dr. W. Is it because, in managing the controversy, we are more cautious, and bestow more labour upon it, than our opposers do? But, were this admitted, it would be a presumptive evidence, that we surpass them in parts and prudence; to which we are as far from pretending, as my opponent would be from granting. Is it, then, that an essentially bad cause is more likely to be defended, by a number of authors, in a consistent manner, than one that is perfectly good? To assert any such thing, would be to insult the human understanding. Nay, were I to affirm it, Dr. W. himself would be the first to pronounce me *enamoured*, *tempted*, or insane.—For those astonishing inconsistencies and contradictions among the most eminent Pædobaptists, relative to the principal ground of their practice, who, then, can account; except on a supposition, that Infant sprinkling has *no foundation* in Scripture? This, and nothing short of this, will account for the fact.

That my conclusion from those inconsistencies is

not arbitrary, or fitted merely to serve an hypothesis, will plainly appear, if the conduct of polemical writers, in similar cases, be duly considered. Of this I will produce a few examples, relative to different subjects of debate; and first from the Popish controversy. Is *Papal infallibility* the object opposed by Protestants? Dr. HASCARD says, ‘They [the Roman Catholics] are at war among themselves, where this infallibility is lodged; either in the Pope alone, or in a general council alone, or in both together, the Pope sitting in person there, or by his legates, or in the council confirmed by the Pope. *Till they AGREE AMONG THEMSELVES, and prove it better*, we say it is no where placed but in the Scriptures*.’—Dr. MAURICE: ‘One of the greatest hinderances of our belief of infallibility is, to see, that those who affirm that such a privilege belongs to their Church, cannot agree where to place it. Some are for the Pope, some for a general council,’ and so on. ‘*Now while the Romanists are disagreed about their infallible judge, how can we believe that they have any †?*’—Bp. STRATFORD: ‘The Romanists cannot agree *among themselves* about the subject of this infallibility; but if you ask them where, or in whom it is seated? They answer with confusion of language, like that of Babel; yet they all agree in this, *That they have it somewhere ‡.*’—Dr. FREEMAN: ‘They are sure they have [infallibility,] though they *know not where to find it §.*’

Is it the doctrine of *transubstantiation*? a nameless Protestant says: ‘In this faith [of the holy supper] we are confirmed, not only by those unanswerable proofs which our writers have given:—but also from those

* *Preserv. against Popery*, Title I. p. 221. † *Ibid.* Title iv. p. 25. ‡ *Preserv. against Popery*, Title I. p. 42. § *Ibid.* Title III. p. 22.

' irreconcilable differences which this error has thrown
 ' the writers of the Church of Rome into. In effect, we find
 ' every party exposing the falseness and impossibility of
 ' every one's hypothesis but his own. Their greatest men
 ' confess the uncertainty of their own proofs, *That there*
 ' *is not in Scripture any formal proof of transubstantia-*
 ' *tion*—And here, who can choose but admire *the pow-*
 ' *er of truth*? That after so many outcries against us,
 ' for opposing a doctrine which they would make the
 ' world believe it is as clear as if it were written with
 ' a ray of the sun; after so many anathemas against us
 ' for heretics and schismatics, and ten thousand repeti-
 ' tions of their great *Scriptum est, This is my body*; they
 ' should at last be forced to confess, that they *are* not,
 ' *cannot*, nor are ever *like to be agreed* in the explica-
 ' tion of them—We hope that these declarations have
 ' been permitted by God to fall from the greatest and
 ' most esteemed of their church, not only to confirm us
 ' in our faith, but also to prepare the way for their re-
 ' turn to that catholic truth from which they have so
 ' long erred *.'

Again: Is it *the sacrifice of the mass*? Mr. PAYNE
 says, ' They are most sadly nonplussed, and most ex-
 ' tremely divided among themselves, about the essence
 ' of this their sacrifice of the mass, and wherein they
 ' should place the true sacrificial act—*Their differences*
 ' about the proper sacrificial act,—*do, with good suc-*
 ' *cess, destroy one another's notion of it; and so, taken to-*
 ' *gether, destroy the THING ITSELF †*.—Is it the sa-
 ' crament of penance? Mr. GEE says, ' The Doctors of
 ' the Church of Rome,—are indeed, agreed thus far,
 ' that there is a sacrament of penance; but are, not-

* *Exposit. of Doct. of Church of England*, p. 56, 57, 58.
 See *Popery Confuted by Papists*, p. 59. † *Preface against Po-*
pery, Title vi. p. 78, 79.

‘withstanding, at *mighty disputes among themselves*, as well about the nature, as the form of this their so much contended for sacrament of penance *’.—Is it the *worship of images*? Abp. WAKE, addressing himself to a Roman Catholic, says; ‘It may not be amiss to observe, what *great diversity of opinions* there has been in stating of that worship which is paid by you to images; and what difficulty you have found to defend your practice against that charge of idolatry we have so justly brought against you upon the account of it. How the caution of some, and the distinctions of others amongst you, have been branded by the rest, as scandalous and erroneous; and are forced to abjure as heretical, what others have set up as the only true exposition and representation of the Church’s sense, And this you will give me leave the rather to remark, because you are so often pleased to reflect upon *our divisions*; which yet are neither so frequent, nor so dangerous, as among you †.’—Is it *extreme unction*? Dr. CLAGETT says, ‘How well soever they may agree in the *practice* of extreme unction in the Roman Church; yet, as to the *doctrine* of it, their most celebrated writers *have fallen so foully one against another*, that to know what it is from them, would cost more pains than the thing is worth ‡’.—Is it the *Papal peculiarities in general*? Bp. STRATFORD says, ‘The learned Romanists *are divided among themselves* in all those points of doctrine, in which they are divided from Protestants §.’ Hence Protestant writers have proceeded, article by article, to confute them out of their own authors §. I may, therefore, conclude this particular with the admonition of Mr. BRAMP-

* *Ibid.* Title. VII. p. 25. † *Ibid.* Title. IX. p. 22, ‡ *Ibid.* Title. VII. p. 57. § *Ibid.* Title V. p. 37. § *Ibid.* Title X. p. 51.—56. SIR HUMPHRY LYNDE’S *Papery Confuted by Papists*, passim.

STON; which, *mutatis mutandis*, will here apply. ‘I shall only admonish such scripturists as these, of these two things, and so leave them to a more impartial reflection on their own cause. First, *That it is very requisite they should AGREE AMONG THEMSELVES about this text of Scripture, before they lay such stress and weight upon it, in so important a point as an article of faith.* Secondly, *That they would remember, that they are not only Protestants, but those of their OWN ORDER, which thus testify against them, how shamefully these have abused and distorted this plain Scripture**’.

Similar conduct is observed by learned men in other cases. Thus, for example, Mr. J. OWEN, relative to diocesan Episcopacy: ‘It seemeth no small prejudice to the diocesan cause, that the grand patrons of it *so extremely differ among themselves, and cannot agree about the foundations of it*†’. Thus also Mr. B. BENNET: ‘The Protestants—many of them, are for setting up an ecclesiastical authority, both for determining articles of faith, and modes of worship; but neither are they agreed where to place it—Now, methinks, it is no small prejudice against this authority, that we are *so much at a loss where to find it*‡’.—Mr. HORBERY, when confuting Mr. WHISTON, relative to the *Duration of future Punishment*, says; ‘Our adversaries themselves, one or other of them, *hear testimony to the truth of all* [our principles,] or most of them; as might be proved, if that was necessary, from their *own plain concessions*—Those of them who are for retrieving matters in the intermediate state, are confuted by others—In all these points, though it be none of my business to reconcile them, it were to

* *Ut supra*, Title VIII. p. 132. † *Tentamen Evangelicum*, Preface. ‡ *Irenicum*, p. 30, 31.

‘be wished that our *restorers* [Mr. WHISTON and others] would come to some good agreement *’ among themselves.—Thus Dr. OWEN, when reasoning against the Jews: ‘They know not what to fix upon, nor wherewith to relieve themselves. Although they all aim at the *same end*, yet what one embraceth another condemns—For error is no where stable or certain, but fluctuates like the isle of Delos, beyond the skill of men or devils to give it a fixation †’. STAPFERUS also speaks to the same effect, when opposing the Jews ‡.—Finally, thus Mr. WILLIAM JONES, respecting a commonly received principle of natural philosophy: ‘Is it not enough to discompose the muscles of an hermit, to see men thus *notoriously contradicting one another*, and all gravely pretending to authority and demonstration §?’

By the various instances here adduced, to which many others might have been added, it is incontrovertibly evident, That if any set of writers, maintaining the same conclusion, contradict one another, with regard to the *foundation* of their hypothesis; those of a contrary sentiment have sufficient reason to conclude, that the dogma or practice, has no solid ground on which to rest: and such is the inference of polemical authors, in all cases of this kind.—Though it is not unlikely that Roman Catholics, and others, to whom the authors just produced advert, might be a little embarrassed by ‘the very number of presumptive grounds’ on which to argue; and though, it is probable, that some of them were *enamoured* with certain topics, and *tempted* to reject others that were equally good; yet

* *Enquiry into the Doctr. of Future Punishment*, p. 200, 209, 220. † *On Epist. to the Heb.* Vol. II. Exercitat. iii. § 6. p. 30. ‡ *Theolog. Polém.* Cap. xi. § 304. § *Essay on the First Principles of Nat. Philosophy*, B. II. Chap. iii. p. 84.

not a grain of allowance was made, nor the least favour shown to their cause, on that account. Nay, I do not recollect any author, besides Dr. W., that ever attempted to vindicate his cause, against a charge of this kind, by a similar plea. Either, therefore, we must consider the *embarrassment* arising from a number of presumptive proofs, the *falling deeply in love* with certain topics, and the being *tempted* to reject others, as a polemical disease *peculiar* to Pædobaptists, when defending Infant sprinkling; or else, in this conduct of my opponent, Pædobaptism itself must be considered as *crying for mercy*.—But whatever may be thought of our author's very singular procedure, with reference to this affair; I will, for once, adopt his martial style, and 'challenge the whole corps' of Pædobaptists to produce an example of equal inconsistencies and contradictions, among Protestants, on any theological subject. Nor do I think it could be *exceeded*, by any instance producible from the writings of Roman Catholic authors.

Why, then,—in the name of just argumentation, and of common sense—why may not we have the same liberty as all other controversialists have, in similar cases? For, that Pædobaptists are notoriously inconsistent with themselves, and that, with regard to the FOUNDATION of their practice, they frequently contradict one another, must be acknowledged. Except, therefore, Pædobaptism possess the exclusive privilege of not being opposed on this ground, the conclusion, *That it has no scriptural foundation*, is unavoidable.—But as Dr. W., on a different branch of the subject, even when in his estimation there was no occasion for it, resolved to take another TURN with us; and as he can easily 'confront, break, and rout' a whole 'phalanx' of arguments; it may be expected that he will again

‘ answer *his* part, and show *his* opinion,’ so as to rescue Pædobaptism from the opprobrium of its most learned friends contradicting one another, with reference to the foundation on which it stands.

But there is another particular, which must not be overlooked, relating to my quotations from the writings of our fellow Protestants, called Quakers: to which Dr. W., in his ‘ FULL reply,’ has not paid the least attention. The following is an abstract of their declarations, testimonies, and verdict, relative to the original mode and subject of baptism.

Concerning the Mode of Baptism.

They assert, That the word *baptism* signifies immersion—That the first administrators practised accordingly—That if sprinkling had been the institution, the Greeks had their *rhantismos*; but dipping being appointed, *baptismos* was used in divine law—That sprinkling is neither baptism, nor washing—That there is neither precept nor precedent for sprinkling—That the contrast between baptism, and the rite that is now practised, is like that between the waves of Jordan, and the water in a portable basin—That sprinkling of infants is a human invention—That sprinkling is called *baptism*, to keep it in countenance—That John the *Baptist*, is John the *Dipper*—And that the author of sprinkling was, not Christ, nor the Apostles, but CYPRIAN.

Concerning the Subject of Baptism.

They maintain, That, in the primitive times, those who were adult, and had faith to entitle them to the ordinance, were baptized: but, That the baptism of infants, has neither precept, nor example, in the New Testament—That it is utterly destitute of any proof of divine institution—That it depends on presumptive arguments, uncertain consequences, and mere

mere suppositions—That it was not known for two hundred years after Christ—That it sprang up in the night of apostacy, after the church had fallen away from the primitive order—That it is a mere human invention—That it is an unscriptural tradition, both human, and Popish—That equal evidence may be produced for Infant communion, as for Infant baptism—And, that it ought to be banished from the church *.—Such is the testimony of *thirteen* writers, belonging to the denomination of Quakers; on which I would make a few remarks.

As the number of these authors is considerable, so some of them are truly respectable for their learning and parts: and they all unite in bearing witness against Infant sprinkling. Nay, were twenty more authors of the same denomination consulted upon the subject, there is no reason to doubt but they would concur in awarding the cause to us.—These writers must be considered, not only as capable judges, but also as quite impartial in bearing their testimony. For their own sentiments respecting baptism are not in the least affected by the decision of this dispute. No; whether Infant sprinkling was appointed by Christ, and practised by his Apostles; or whether immersion, on a profession of faith, was the original institute and the primitive practice; the Quakers are equally unconcerned, as to their own principles and their own conduct. Besides, however much the Pædobaptists whom I have quoted may stand suspected by Dr. W. of being *disproportionately enamoured* with topics, and of being *tempted* to act at random, as tempted inamorata-

* See these and other particulars in the quotations at large, *Pædobap. Exam.* Vol. I. p. 66, 67, 68, 69, 224. Vol. II. p. 12, 13, 14, 82, 83, 249, 250, 282, 339, 360, 361, 380, 462, 463.

toes usually do; yet for the honour of candour and of common sense, it may be presumed, that he will neither impeach the intellects, nor the sincerity of these authors, on account of the verdict which they have given.—Impartiality, therefore, must allow, that the harmonious attestation of so many writers, who speak without predilection and without prejudice, is a very strong presumptive evidence in our favour. For no Baptist in the kingdom can be more decided in his judgment, that Infant sprinkling was neither appointed by our Lord, nor practised by his Apostles, than the Quakers are; and that without a single exception occurring to my observation.—Yea, so strongly in our favour is the united testimony of these honest Friends, that, if I be not under a gross mistake, neither my opponent himself, nor ‘the whole corps’ of Pædobaptists, can confront us with a similar instance of equal numbers, and of equally manifest impartiality, as having no hypothesis to serve by speaking decidedly on this controversy. If such an example, however, should be produced against us, either by Dr. W., or by any other Pædobaptist, I will immediately, on being informed of it, give up the topic as impertinent. Yet were I not firmly persuaded that no such instance can be produced, and that the Baptists are tolerably free from a dangerous polemical disease, which, according to my opponent, has long prevailed among the Pædobaptists; I should certainly have been very cautious of making any promise of that kind. Because it might have given Dr. W. reason to exult and say; ‘Mr. B. is disproportionately enamoured with some argument, or other—Is manifestly tempted to surrender one of his topics—has caught the controversial complaint that rages among Pædobaptists—and is become *like one of us.*’

To

To illustrate the propriety of drawing an inference, very strongly in our favour, from the unanimous voice of Quakers; I will add a quotation or two from learned writers, when disputing on subjects of a different kind. Thus, then, Dr. HASCARD, when contending with Roman Catholics: ‘We have many and *impartial judges* on our side, that our religion is pure and old Christianity. The particular Church of Rome—refuses to be tried by any other church;—yet we that are certain and sure of the truth of our religion, though not infallible, dare appeal to the judgment of other Christian churches: The Greek Church condemns their half communion, the doctrines of purgatory, merit’—and so on*.—Thus also Dr. WATERLAND, in opposition to Arianism: ‘You bring your Scripture-proofs; and I produce mine. You have your solutions of such difficulties as I press you with; I have solutions too, and such to be sure, as I think sounder, better, and juster than yours: you think the very contrary. Thus far it is combating text with text, criticism with criticism, reason with reason; and each side will think his own superior. Now suppose I can produce a cloud of witnesses—confirming my interpretation,—and corroborating my reasons;—this will add such weight, strength, and force to my pretensions, that impartial men will soon perceive, which is the most probable, which the safer side, and which it behoves them to cleave to. This is—agreeable to the common sense and reason of mankind†.’—Now if this way of reasoning, by HASCARD and WATERLAND, be pertinent and forcible in the cases to which they apply it; there cannot be any doubt, but the decision of the Quakers,

* *Preserv. against Popery*, Title I. p. 218. † *Defence of Queries*, Query xxvii. p. 455.

already produced, is one of the strongest presumptive evidences in proof of our point. Because those respectable Friends cannot be suspected of having any doctrinal sentiment, or any religious practice, to support, by deciding in our favour as they have done. Whereas those Churches and individuals to whom the two Doctors appeal, were considered by them, in reference to the particulars under their notice, as coinciding in *sentiment* and *practice* with themselves*. The attestation of a Quaker, in this case, is like that of Mr. DAVID LEVI the Jew, respecting the sense of certain passages in the New Testament, in opposition to the sentiments of Dr. PRIESTLEY: which, I am persuaded, our author himself must consider as a strong presumptive evidence, that his own view of those passages is just, and that Dr. PRIESTLEY's is erroneous.

From the preceding pages it appears, I presume, that Dr. W. is far from having performed his promise to the public; either as it stands on his Title page, or as contained in his Preface. In other words, that he has not given 'A FULL REPLY' to *Pædobaptism Examined*—That he has not laid his axe to the root of, what he calls, my 'stately tree'; but only 'nibbled at some of the branches'—That he has not 'undermined the foundation' of my argumentative edifice; but merely attempted to hide the numerous imperfections of his own cause. For though I consider the appointment of Christ, and apostolic practice, as the ONLY foundation of my faith and conduct, relative to the administration of baptism; yet, as observed before, the PRINCIPAL GROUNDS of my argumentation, all through *Pædobaptism Examined*, are, testimonies to facts, concessions of what we assert,

* See *Pædobap. Exam.* Vol. II. p. 530—533.

and principles of reasoning, produced from *Pædobaptists*. To all which were added, in the second Edition of my book, numerous attestations to our cause, from the people called *Quakers*. In opposition to which, Dr. W. has not ‘answered his *part*,’ but merely ‘shown his *opinion*.’ For he has only ‘*nibbled*,’ where he engaged to *extirpate*: and, to render the *Pædobaptist* edifice more pleasing to the view of its numerous occupants, he has endeavoured to plaster over its gaping flaws, when his promise was to sap the foundation of my fabric.

Nor has he failed merely with regard to those various *data* on which my argumentation so often proceeds; for a great number of my arguments, on different branches of the subject, are entirely overlooked by him: and as to those reasonings in our favour which I have produced from *Pædobaptist* authors, he never, that I recollect, attempts to answer them; except in the case of Mr. PEIRCE, with reference to Infant communion. But of these particulars, further notice, perhaps may be taken in the following pages.—He seems, indeed, in a vast variety of instances, to have kept in remembrance one part of his Motto, and to have forgotten another: by ‘showing *his OPINION*’, in general, without ‘answering *his PART*’, in particular cases. He presents it, however, to the public, as ‘a *FULL reply*’ to *Pædobaptism Examined*. But as JULIUS CÆSAR himself, when contending for the empire, could scarcely profess a more heroic ardour to attack a Roman phalanx, than my opponent manifests in ‘confronting, breaking, and routing’ one of the argumentative kind; so there is less reason to be surprised if, in multiplied instances, his conduct favour of CÆSAR’s boast, VENI, VIDI, VICI.

CHAPTER IV.

Concerning Positive Institutions, and Analogical Reasoning.

BAPTISM having been universally considered as a divine appointment, of the *positive* kind, the true doctrine of positive institutes must be of great importance in this controversy. Relative to this particular, however, equally as to various others, my opponent ‘shows his opinion’ to be very different from that of Pædobaptists in common. For thus he speaks; ‘The Pædobaptists in general have tamely submitted to this position, *Baptism and the Lord’s supper are positive institutions*, in its most absolute and undistinguished sense, as a maxim *not to be controverted**’. This maxim, though, so far as I have observed, universally approved by theological writers, he boldly rejects; because, in his opinion, it betrays a good cause into the hands of its enemies. It is necessary, however, that a sentiment so uncommon should be well supported: but, whether he be consistent, either with the truth, or with himself, let us now consider.

His view of positive laws, ordinances, and duties, is thus expressed. ‘By *positive laws* I understand, such laws as do not appear to us obligatory, except upon the *mere authority* of the divine Legislator—*Positive institutions*, strictly taken, are a species of positive laws, and differ as a *law* differs from an *institution*—Positive laws are no further binding than the authority by which they are enjoined is *discernible*. And it is equally evident, that there is no possible method of discerning the Lawgiver’s authority and will, relative to

‘ these laws, but by his own *express* declarations, [or by
‘ divinely authorized *examples* ;] for if they are discerni-
‘ ble any other way, they are no longer positive—
‘ The choice of the institution depends on the sovereign
‘ pleasure of God—[The] will and authority [of the In-
‘ stitutor himself,] must be the sole and exclusive ground
‘ of the institution’. All this is granted, and manifest-
‘ ly applies to baptism.—He proceeds: ‘ It is allowed
‘ on all hands,—that the distinguishing nature of posi-
‘ tive laws consists in the measure and the degree of
‘ their *institution*, and that they derive their *whole be-*
‘ *ing* from the sovereign will of God.’ But what does
‘ he mean by ‘ the *measure* and the *degree* of their insti-
‘ tution?’ Either positive laws are enacted, or they
‘ are not. If the former, their *whole being* is derived
‘ from the sovereign will of God;’ and it is evidently
‘ improper to speak of the *degree* of their institution. If
‘ the latter, they do not *exist*; and, therefore, as they are
‘ not instituted, there can be neither any *degree*, nor
‘ *measure*, of their institution.—He adds: ‘ We all agree
‘ that such an institution as deserves the denomination
‘ of *positive*, is that the reason of which we do not see,
‘ yet delivered with such plainness, clearness and circum-
‘ stantial evidence, as is liable to no misconstruction
‘ from a person of common capacity and religious sin-
‘ cerity*.’ Granted; provided there be no quibbling
‘ upon the phrases, ‘ religious sincerity,’ and ‘ circum-
‘ stantial evidence.’ For it is unreasonable to imagine
‘ that *mere circumstances*, or those particulars which are
‘ no way essential to the mode, or the subject of a posi-
‘ tive institute, should be explicitly contained, either in
‘ scriptural precepts, or examples. Nor is it less evi-
‘ dent, that a person of good natural capacities, and of a

* Vol. I. 23, 24, 25, 33, 35, 39, 40, 49.

liberal education, may be in some views *religiously sincere*; and yet lie under a strong, though unperceived bias, to misconstrue the plainest divine law. This, I conceive, Dr. W. himself must allow in regard to the people called Quakers, with reference to baptism and the Lord's supper.

Relative to the same subject my opponent says; 'What a wise legislator *intends* should be understood and complied with, he will make sufficiently clear and determinate; but what is not so, does not, properly speaking, make any part of the statute. And this is eminently the case in those laws that are called positive*.'—But is there anything in the baptismal statute, which our divine Lawgiver did not *'intend'* should be understood and complied with; any more than in his law respecting the sacred supper? Did he not *intend* to be understood, respecting the subject and the mode of baptism, and to have the revelation of his will considered as *law*? Now the language of *law*, is the language of supreme authority, and of peremptory requisition. For a legislator, as such, speaks not, except in commands or in prohibitions.

He again says; 'A *wise* legislator, in proportion as he would have his laws understood and obeyed, will enact them in a *plain* and *determinate* manner; Jesus Christ is such a lawgiver †.' But why insert that qualifying clause, 'In proportion as he would have his laws *understood* and *obeyed*?' Did Dr. W. ever hear of a *wise* legislator enacting laws, which he did not mean his own subjects to understand and obey? Or does the history of legislation, from the beginning of the world to this day, furnish a single instance of a *wise* legislator promulgating any law, which he intend-

* Vol. II. 358. † Vol. II. 359.

ed the subjects of his government should understand and obey in a *confessedly* PARTIAL manner? What is *law*, in its very nature, but the *commanding will* of a legislator? But if so, where nothing is enjoined, or prohibited, no legislator interferes—there is no law. How, then, should he be esteemed a *wise* legislator, who promulgates commands, or prohibitions, which he does not intend should be understood and obeyed? Common sense forbids the thought. Nay, our author himself tacitly forbids it, when he says; ‘*Law*, in its most general and comprehensive import, signifies *a rule of action*, dictated by some superior *.’ But no law can be considered as *a rule of action*, further than it was designed to be understood and obeyed. The law of baptism, for instance, is the *rule of action* respecting baptism. This my opponent ought, on his own principles, to admit, or else to deny that there is any law for that ordinance. Yet, if our Lord had not intended to be understood and obeyed, when speaking in that law concerning the mode and the subject; of what *action* would it have been the rule? This particular, however, will come under further consideration in the following paragraphs.—Now, reader, why, in the name of legislative wisdom and of common sense—why should Dr. W. introduce that *exceptive clause*, ‘In proportion as he would have his laws understood and obeyed;’ as applicable to the law of our divine Sovereign respecting baptism? For, that Christ is a *wise* legislator, my opponent readily admits. But for a *wise* lawgiver among men to issue commands, or prohibitions, to any description of subjects, concerning either one thing or another, without intending they should understand and obey what he says; would be an astonishing phenomenon in the history of secular legislation. Nay, it would be esteemed an evidence of

* Vol. I. 22.

his *weakness*, rather than his wisdom, however determinate and plain any other of his commands or his edicts were. It might, therefore, have been expected, that not only the *wisdom*, but the *supreme dominion* of Him who is King in Zion, would have absolutely forbidden Dr. W. to imagine, that our sublime Sovereign had enacted a law for the subjects of his kingdom, the principal commanding terms of which he did not intend they should either obey or understand. Nor can I suppose that my respectable opponent would ever have thought of any divine law being designed for *partial* apprehension and *partial* obedience, if he had not considered it as necessary to support an hypothesis. By his conduct, it should seem, that you must either consider Christ, when speaking in the law of baptism, as expressing himself obscurely, indeterminately, and not *intending* to be obeyed; or be in danger of concluding that the baptismal statute implicitly forbids Infant sprinkling.

Our author, when justly censuring a practice among the Ancients, of baptizing persons in, what he calls, ‘their *birthday* habits,’ asks and answers in the following manner: ‘Will Mr. B. say it is *required* by divine law, that baptism be administered to persons as *naked* as Adam in Paradise?—If it be said, that what was then *modest* is now *abominable*, it follows that *local customs and national decency are not to be overlooked even in positive institutions* *.’—Will Mr. B. say. A needless question: for my opponent never supposed that I either believed, or should assert, any such thing.—*Are not to be overlooked.* So, then, the voice of *national decency* is to be heard, and the force of *local customs* is to be felt, in the administration of a divinely positive rite; even though the will of the Institutor him-

self be the *sole* and *exclusive* ground of the institution ! Our Lord, speaking in his positive laws, may indeed *command* what he pleases ; but his disciples, according to Dr. W. may be obliged in certain cases, well to consider how far ‘local customs, and national decency,’ will *per-*
mit them to perform his commands. For if that decency, and those customs, ‘are not to be overlooked,’ they must be *regarded*. But, if regarded, they must have an influence on the administration : and who can say how far that influence may extend ? Who shall set bounds, in this case, to the combined and controlling power of ‘local customs and national decency,’ whenever they are inimical to the positive appointments of Jesus Christ ?—Had this principle of our author been understood and approved by the patriarch Abraham, he would not so readily have obeyed the divine order to circumcise himself, and his male domestics, as he manifestly did. For except Dr. W. believe that circumcision was originally, not *of the fathers**, but of the idolatrous Gentiles, he must conclude, that *the Friend of God*, in performing that rite, acted contrary to ‘local customs,’ and was considered by multitudes as committing the most violent outrage on ‘national ‘decency.’—To meet with such an assertion from the pen of a Jesuit, would not be surprising ; but I am astonished to find it recorded by a Protestant Dissenter.

Though Dr. W. frequently speak of *positive* institutions, without limitation or distinction ; yet he insists that baptism and the Lord’s supper are not institutes of a *merely positive kind* : nay, that the rites of ancient Judaism were not of that nature ; as will appear by the following extracts. ‘There are *no precepts* now in ‘force, at least, of a nature *merely* positive. None, I

* John, vii. 22.

‘mean,

‘mean, wherein all the *minutiæ* of circumstances necessary for the discharge of the duty commanded are specified by the Lawgiver ; and therefore those institutions of Christianity which are commonly termed ‘positive, are but *partially* so.’ He proposes to ‘demonstrate’ that ‘the New Testament institutions ARE NOT of a nature merely positive’ but ‘of a *mixed* nature ; that is to say, partly positive and partly moral.’ ‘There were’, he says, ‘many precepts under the Jewish œconomy positive in a *considerable degree*, relative to the *subject* as well as the mode of an institute —but it does not follow that ANY ONE of these *were* so strictly positive, as not to take some things for granted respecting the circumstances of the duty ; such as national custom, the common dictates of sense and reason, traditionary knowledge, the general principles of the law of nature, and so on *.’ He tells us, ‘That the *qualification* of the subjects formed no part of the *positiveness* of the law of baptism—To purify by water, in the name of the Father, and so on, was of a positive nature ; but what kind of moral qualifications (and no other are supposed) were suitable, for a participation of the ordinance, *needed* no positive standard to determine†.’—Hence he infers, ‘That not to distinguish between the *positiveness* and *moral*ity of a precept, ordinance or duty, and not to ascertain their respective *degrees* ; and to deny that the *latter* distinction admits of moral reasoning, inference and analogy, open a wide door to *bigotry*, and numberless glaring abuses of the sacred oracles ‡.’—Such is Dr. W.’s view of the subject before us : in opposition to which the following things may be considered.

No religious institute now that is merely positive ;

* Vol. I. 34, 38, 39, 87, 88. † Vol. II. 394, 395.
‡ Vol. I. 91.

tive; and the rites of ancient Judaism were so only to a considerable degree. Then it has been with but little penetration, or accuracy, that theological writers, for time immemorial, have so generally *contrasted* positive appointments with moral duties. For I do not recollect a single author, besides Dr. W., who denies either the rites of Judaism, or baptism and the Lord's supper, to be strictly speaking *positive* institutions. But who can wonder that the penetration of a 'superior genius'—one who announces himself on his title page as a second ELIHU, professedly to 'show his opinion,' should discover a '*latent* mystery?'—Besides, as Dr. W. expressly allows the 'propriety of my reasoning upon the 'nature and essential properties of positive institutions, 'as far as they are such *;' he felt himself constrained to seek for a *new* ground, on which to defend his cause. But were it not for what has just been mentioned, it would appear a little extraordinary, and not easily to be credited, that, after such numbers of the most learned and able authors have appeared in vindication of Pædobaptism, a *new general principle* of defending it, that is worthy of the highest regard, should be found by my opponent. It is not, indeed, uncommon for expert polemics to argue upon *old* principles in a *new* manner; but, respecting theological subjects, and in the present age, we seldom find a new and solid principle of argumentation adopted, in vindication of an old cause—a cause that has been defended a thousand times, and that by persons of profound learning and acute parts.—Being 'enamoured,' though not 'disproportionately,' with an observation made Dr. W., I confess myself strongly 'tempted' to transcribe it; only taking the liberty of applying it in a different manner. Thus, then, our author: 'That such characters as Mr. BRAINERD,

* Vol. I. 48.

‘or his celebrated biographer Mr. JONATHAN EDWARDS, that Professors WITSIUS and TURRETINUS, Doctors OWEN and MANTON, Bishops LATIMER and LEIGHTON, Reformers LUTHER and CALVIN, and a *thousand* more of the same spirit, should [consider baptism as a merely positive institute,] is not wonderful, on *our* principles; but that such persons as these should be guilty of an *enormous* [blunder, with regard to the true nature of a positive rite;]—deliberately, habitually, in their most serious moments, and for a long series of years to their dying day—is what I cannot digest. But he that *can*, let him *.’—Fond, however, as my opponent is of his new *datum*, he sometimes relapses into the old language of Pædobaptists. For he not only speaks of *positive* institutions, and of *positive* divine law †; but he contrasts baptism with moral duty, in the following manner. ‘We do not say that *baptism*—is taught by the light of nature and reason; but is, on the contrary, a *positive* appointment ‡.’

To obviate the charge of novelty, respecting his view of baptism as partly moral, Dr. W. appeals to Dr. OWEN: who considers the law of the sabbath as being of a mixed nature, and ‘*moral positive* §.’ Upon which he makes the following remark: ‘Mr. B., and—those of the same mind, would do well to consider these distinctions [made by Dr. OWEN,] thoroughly, in reference to the causes of the sabbath, and the Pædobaptist controversy §.’ That I have *considered* these distinctions, is a fact; and that, probably, before our author’s age would permit him to do it: but whether, *thoroughly*, I will not assert.

* Vol. II. 416. † Vol. II. 116, 161. ‡ Vol. I. 225.
 § Vol. II. 396—398. § Vol. II. 398, 399. See Pædobap.
 Exam. Vol. II. p. 73.

Nor have I any objection against the *sabbatical* appointment being represented as of a mixed nature, or as partly moral, and partly positive: in which view it has been frequently considered by learned authors, as well as by Dr. OWEN. But neither the Doctor, nor any other theological writer, whose works I have perused, prior to the appearance of *Antipædobaptism Examined*, ever considered *baptism* in that light. The charge of novelty remains, therefore, in all its force.

No precepts now in force of a nature merely positive: or, none in which all the minutiae of circumstances necessary to the discharge of the duty commanded are prescribed. This position I will endeavour to prove and illustrate for our author.—Among the numerous ‘*minutiae* of circumstances’ necessary, for instance, to the administration of baptism, *time* is one. For though *baptism* be a very different thing from *time*, yet the former cannot be administered without the latter. But notwithstanding the absolute necessity of that circumstance, neither in the Old Testament, nor in the New, is there any command to baptize in spring, rather than autumn; in summer, rather than winter; in the day-time, rather than in the night: nor is any number of minutes, to be employed in the administration, prescribed. No; the law of baptism leaves us as much liberty, with regard to circumstances of this kind, as do the precepts for prayer. A plain proof that baptism cannot be a merely positive institute!—Some *place* is equally necessary. But there is no command for baptism being administered in Jordan, rather than in the Tiber, or in the Thames; in a pond, rather than in a baptistery. Still the evidence rises.—There must, of necessity, be an *administrar*. But whether, like the ancient Jewish priests, he should be quite free from personal

blemish, is not said: nor yet, whether he should be old, or young; tall, or short; learned, or illiterate; habited in canonicals, or in his common apparel. The administrator is to pronounce a certain *form of words*: but whether with a strong and loud, or with a low and feeble voice, is not prescribed. Now the proof assumes the bright appearance of demonstration.—There must also be a *subject*. But whether he should be ruddy with youth, or hoary with age; whether he should be rich, in middling circumstances, or poor; whether, in professing his faith, he should employ fifty minutes, or only five; what should be the colour of his hair, or the tone of his voice; and, finally, whether at the time of administration he should appear in his usual cloathing, or in some other decent garments, the law of baptism is entirely silent.—Various other ‘*minutiæ* of circumstances’ attending the administration might be mentioned; but by these it appears that our divine Legislator was not particular in prescribing the *circumstances*, and especially the *minutiæ* of them. It is, therefore, extremely apparent, that baptism is not an institution *entirely positive*. Q. E. D.

Dr. W. may hence perceive that, *bigot* as he considers me to be, I have candour and generosity enough to furnish him with a demonstration of his *ipse dixit*. Now, as he is extremely far from ‘the line of bigotry,’ and equally far from ‘SCREWING’ any thing in ‘the VICE of bigotry;’ it may be justly presumed, that the boasted benevolence of his heart, and the well known elegance of his pen, will make me a tender of the most polite and grateful acknowledgments for the favour.—But, be that as it may, I will venture to add: My opponent might as well plead, that no precept can be of a strictly positive kind, in
which

which it is taken for granted that the objects concerned are *men*, and not brutes; or possess *common sense*, and are not idiots. He seems to forget, that the aggregate of *mere circumstances* attending the administration of an institute, does not constitute *any part* of the institute itself. *Those*, on different occasions, may be exceedingly various, while *that* continues essentially the same.—The following observation of Dr. OWEN will here apply. ‘It is merely
‘from a *spirit of contention* that some call on us, or
‘others, to produce *express* testimony, or institution,
‘for *every circumstance* in the practice of religious
‘duties in the church—But if men will be froward,
‘and because they may not make laws themselves, or
‘keep the statutes made by others, will neglect the
‘due observation and execution of what Christ hath or-
‘dained; or will deny that we may, and ought, in and for
‘the due observation of his laws, to make use of the
‘*inbred light* of nature, and rules of *common pru-*
‘*dence*, (the use and exercise of both which are in-
‘cluded and enjoined in the commands of Christ, in
‘that he requires a compliance with them in the way
‘of *obedience*) I know of no relief against the perpe-
‘tuity of our differences about these things—The
‘Lord Christ, in the institution of Gospel Churches,
‘their state, order, rule, and *worship*, doth not require
‘of his disciples, that, in their observance of his ap-
‘pointments, they should cease to be *men*, or forego
‘the use and exercise of their rational abilities, accord-
‘ing to the rule of that exercise, which is the light of
‘nature*.’—Of a similar kind is the conduct of Dr.
W., to that reproved by Dr. OWEN: and we are as
far from requiring express precept, or precedent, from
the New Testament, for the mere *circumstances* of

* *Enquiry into the Orig. and Nat. of Churches*, p. 14, 29. 32.

baptismal administration, as either the Doctor, or my opponent himself. We are also equally far from discarding the light of nature, or the dictates of common sense, with reference to those things that are merely circumstantial in the administration. But then we consider the same common sense as teaching, that none of those circumstances are included in the law of baptism, and that they make no part of the institution.

In another place my opponent speaks in the following manner. ‘When the *circumstances* of a duty commonly termed *positive* are left in an indeterminate state, and therefore of necessity must yield to moral considerations, and when those moral considerations do not arise immediately from the evident relation of the case in hand, or are not determined clearly by precept or example; what more rational method of determining *these circumstances*, than by recurring by means of analogy to those which we are sure met with the divine approbation *.’—In another place he charges our principles with being nearly ‘allied to the interest of genuine bigotry;’ because they have ‘a direct tendency to make the unprescribed *circumstances* of a positive rite, *essential* to the rite itself; and consequently to make that necessary and essential which the Institutor has not made so †.’—Under the term *circumstances*, Dr. W. here seems to include both mode and subject. For he speaks with reference to baptism, and in order to lay a foundation on which to proceed in proving Infant sprinkling by analogical arguments. I cannot suppose, therefore, that by the word *circumstances*, he meant such particulars as those which have been so recently enumerated; because that would be nothing to his purpose.

* Vol. I. 51, 52. † Vol. I. 91, 92.

Whereas,

Whereas, were it granted, or could he prove, that both *mode* and *subject* are circumstances of baptism, it would be much in his favour. But that they are not so, nor can without absurdity be so denominated, may appear from the following considerations.

Whether circumstances be considered as belonging to persons, to actions, or to things, they are always regarded as distinguishable, and in our common forms of speaking are actually distinguished, from the persons, the actions, or the things themselves, to which they append: so that whether a divine appointment, or a human action, be under enquiry, it cannot be confounded with its real *circumstances*, without disorder in our conceptions, and absurdity in our language. Now, baptism being the appointment here discussed, what is there in that divine institution, except an action to be performed, the proper subject of that action, and the verbal form of administration? If, then, the action to be performed, and the proper subject of that action, be *circumstances* of baptism, what is *baptism itself*? Does it consist in merely pronouncing the solemn form of words, over an infant or an adult? That cannot be; nor will any assert it: because the institution is called *baptism*, from the very act of *baptizing*. Consequently, that action cannot be a circumstance; for, without it, baptism itself neither does, nor can exist, any other-wise than in the appointment of it.—Further: As, without the action called *baptizing*, there is nothing that can be justly denominated *baptism*; so that action should be performed on a *duly qualified* subject. This my opponent himself will not deny. But whatever *qualifies* for baptism is, in reference to that institution, of the highest importance; and must be so considered by every conscientious administrator: be-

cause, by the very nature of the case, an *unqualified* person ought not to be baptized. It follows, therefore, that qualifications for the ordinance are *not* a circumstance; nor can, without absurdity, be so called.—Or would Dr. W. approve the language and conduct of an administrator, who should say to a candidate? ‘Your qualifications for baptism are; I know, greatly doubted by some. But qualifications are a mere *circumstance* of the duty: and, therefore, whether you be qualified or not, I will baptize you.’ Now, if my opponent would condemn such conduct, he cannot consistently class qualifications for baptism among the circumstances of that appointment. It is not common even with *us*, to censure an administrator *severely*, because he does not regard a mere *circumstance*; notwithstanding we are, according to our author, so extremely prone to bigotry. Much less can it be supposed that he who never yet was inclined to ‘SCREW’ a positive institute ‘in the VICE ‘*of bigotry*,’ and who is eminent for a liberal turn of mind, should censure, more or less, for the want of a circumstance, properly so called. I cannot help suspecting, however, that the cause of Infant sprinkling must be, in the opinion of Dr. W. at least, in a very distressed situation for want of evidence; or else he would never have recourse to such a mode of defence, as confounds the *circumstances* of things with the *things themselves*, and offers violence to the common forms of speech. Because he might as well have said, That for a male child to be *eight days* old, and to *cut off* the præputium, were *circumstances* of the ancient circumcision; as pretend that the action called *baptizing*, and the qualifications of the subject, are *circumstances* of baptism. The *former* not being more essential to the old Abrahamic rite, than the
latter

latter are to the Christian institute now before us.—As to that circuitous way of obtaining evidence which he proposes, respecting his misnamed *circumstances*, and whether there be any occasion for it; I shall at present refrain from animadversion, but intend to take notice of those particulars in the following pages.

To purify by water is of a positive nature; but the qualification of the subject forms no part of the positiveness of the law of baptism. Then it may be concluded, according to his own rule, that *purification by water* is much more clearly expressed in the baptismal statute, than the *qualifications* of the subject. But is that a fact? Is either the word *purification*, or the term *water*, used in the law of baptism? I am rather apprehensive that were Dr. W. to have ‘recourse to ‘his glasses, and to wipe them clean;’ nay, were he again to make the experiment of ‘*standing* and reading,’ or of ‘*walking* and reading,’ the law of baptism; he would be greatly fatigued before he found either of those expressions, and meet with a second disappointment. For though the idea of water be plainly implied in the participle *baptizing*, and though it be expressly mentioned in the history of apostolic practice; yet not more so than the qualification of the subject in the verb *teach*, which is an expressly enacting term in the sacred statute; or than in the word *believesth*, in a parallel passage; or than in the language of Philip, *If thou believest.*—*The qualification of the subject forms no part of the POSITIVENESS of the law of baptism.* It seems, then, that the qualifications of the subject do form a part of the *law* of baptism, though they do not enter into the *positiveness* of that law. Were we, for the sake of argument therefore to grant, that the qualifications of

the subject form 'no part of the positiveness of the law;' yet while it is tacitly admitted that they form a part of its *moral*ity, we must still consider those qualifications as prescribed in the law itself: which is inimical to the general reasoning of our author.

As to *purification*, it is a perfect stranger, both word and thing, to that divine law. But were we to admit, that baptism is purification by water; even then the qualification of the subject would be equally plain, on the face of the statute, with the purification itself. Because, by determining what *kind* of purification it is, you also determine what *sort* of impurity is removed by it. For common sense will admit, that none can be *qualified* for purification, who are not *polluted*; that there can be no purification, where nothing is *purified*; and that nothing is purified, but by the *removal of impurity*. If, therefore, baptism be a *physical* purification, it must be considered as purging away corporal pollution. Consequently, *foulness of the skin*, and a desire of cleansing, must be the qualification. This our author, to my astonishment, seems to avow: for he tells us that Peter calls baptism, 'The washing away the filth of the FLESH*.' With whom also my other warm opposer, Mr. PIRIE, agrees; who blames us for saying, that baptism is 'a spiritual blessing,' which 'does not put away the filth of the flesh.' This, he tells us, is 'the very argument of the Quakers†.' Their notion, however, of baptism *putting away the filth of the flesh*, were it a fact; would be far more suitable to the practice of immersion, than to that of sprinkling. For, surely, it must be but a very small part of that

* Vol. I. 128.

† Appendix, p. 171.

filth which either of my opposers can put away, by applying a few drops of water to the face.—If baptism be a *ceremonial* purification, legal defilement, like that of the ancient Jews, must be removed by it; and the qualification will be *ritual impurity*, connected with willingness to be cleansed.—If it be a *moral* purification, it must purge, either guilt from the conscience, or depravity from the heart. Consequently, the qualification will manifestly be, either *defilement of conscience*, or *corruption of heart*, or *both united*; and an inclination to be purified. I have said, a *desire* of cleansing—a *willingness* to be cleansed—an *inclination* to be purified, with reference to adults; because our author does not plead for *their* purification, except they consent.—Now I appeal to impartiality, whether, in each of these cases, the *qualification* of the subject be not as clearly contained in the sacred statute, as the *purification itself*?

To purify by water in the name of the Father, and so on, is of a positive nature. But our author has elsewhere informed us, and we agree with him, that *εἰς ὄνομα*, is, ‘INTO the name of the Father, Son, and Spirit*.’ Now, to *purify*, to cleanse, to free from defilement, INTO any thing, looks full as much like nonsense, as it does like a positive institute: because, with the preposition INTO, these verbs will not connect. Whereas, to *dip*, to *immerse*, to *plunge*, INTO this or that, is a natural, an usual, an emphatical way of speaking.

Respecting the qualifications for baptism our author says; ‘It is demonstrable, and I think has been demonstrated, that the qualifications of the subjects of baptism (the *mode* also will be examined in its

‘place) is what cannot possibly be determined by any positive rule whatever as such, but must be resolved to the discretionary nature of the commission, or the supposed wisdom and prudence of the administrators, in common with other parts of the same commission, such as the choice of an audience, the choice of a concionatory subject, and so on*.’—Had but the evidence attending, when Dr. W. pretends to ‘answer his part,’ been equal to the confidence with which he ‘shows his opinion;’ demonstrations would have dropped from his pen, in the most plentiful manner, under every branch of the subject. This, however, is not the case; and though far from pretending to his talent for demonstration, I may venture to examine the merits of this position.

The qualifications of the subjects cannot possibly be determined by any positive rule. But what is meant by a positive rule, that such an impossibility should attend it? Is not every precept that originates in the sovereign will of God, and entirely depends on a revelation of that will for its obliging force, a positive rule of conduct, respecting one or another? Does not my opponent himself say; ‘Law, in its general and comprehensive import, signifies a rule of action dictated by some superior?’ Does he not add, ‘By positive laws I understand, such laws as do not appear to us obligatory, except upon the mere authority of the divine Legislator;’ and, ‘positive institutions, strictly taken, are a species of positive laws†’—If, then, to be ‘a rule of action’ belong to every law, as such; and if the baptismal statute be a species of positive law; that statute must be a rule of proceeding, both to the administrator, and

* Vol. I. 95 † Vol. I. 22, 23, 24.

the candidate: each of whom performs an act of obedience to God, when that appointment is duly regarded. Now, as Dr. W. does not pretend that the law of baptism is a merely moral precept; and as its obligation does not extend equally to all mankind, it being intended for some persons in distinction from others; it follows, by necessary consequence, that it was not only *possible* but *needful* for the qualifications of the subjects to be determined in the sacred statute; or else it could not be ‘a rule of action’ in that very case for which it was designed, either as to the administrator or the subject.

The qualifications of the subject cannot possibly be determined by any positive rule, as such. Did I not recollect our author’s motto and manner, this would be surprising: but he lives in the midst of sunbeams, and Pedobaptism, though not once mentioned in Scripture, basks in the blaze of day. I may be permitted, however, to ask, Whence that *impossibility*? Does the negative of what he maintains involve a manifest contradiction, either to the perfection of God, or the nature of things? Was not our divine Legislator completely at liberty to appoint what rite he pleased? and were not the qualifications for it equally at his own option? Why, then, should we consider him as under an *impossibility* of revealing those qualifications in a merely positive rule, so as to be safely determined by his disciples?—When Jehovah said to Abraham, *He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or bought with money*—he, in the same law, appointed a positive rite and the qualifications for it. Circumcision was the rite; and to be descended from Abraham, or to be a domestic of his; to be of the male sex, and to be

eight days old, were the *qualifications* for it: which, it is plain, were of an equally positive kind with the rite itself.—So, in regard to the institute under our notice. *Baptism*, in the name of the Father, and so on, is a positive appointment; and the qualification for it, which equally depends on the sovereign pleasure of God, is contained in the law of the institution. For thus it reads, *Teach all nations, baptizing them, and so on: or, as in the parallel passage, Preach the gospel to every creature. He that believeth and is baptized shall be saved.* Now does not the term TEACH, in the one place, and the word BELIEVETH, in the other, as plainly respect the qualifications for baptism; as the being *descended* from Abraham—of the *male sex*—and *eight days* old, regard the qualifications for circumcision? and are not the qualifications in each case determined by the law of institution? Nor does the commission, as recorded by Matthew, afford any more ground for concluding, that the ministers of Christ are warranted to baptize either one or another *before he is taught*; than the same great law of proceeding, as expressed by Mark, leads us to infer that any would believe the gospel *before they had heard it.* We indeed, may justly consider the history of apostolic practice as greatly illustrating our Lord's command, and, with regard to baptism, as requiring our imitation; but the Apostles themselves must have treated that command as the *great canon* of their conduct, respecting the qualifications for baptism, equally as for preaching at all to the Gentiles. Because their authority for publishing the glad tidings of salvation to idolatrous Heathens, and the qualifications of those Gentiles whom they were to baptize, are equally contained in this commission.

The qualifications of the subject cannot possibly be determined by any positive rule. It seems, however, as if Dr. W. thought otherwise with regard to the supper of our Lord; for, with reference to that appointment, he says: ‘I maintain,—that *remembering Christ, discerning the Lord’s body, and previous self-examination, are essential qualifications of a worthy communicant**.’ Admitted: but how does he know it, or whence did he gain the intelligence? From the law of nature? from general, moral precepts? from the Old Testament, or from those parts of the New, in which the holy supper is not mentioned? to which sources of intelligence he applies, respecting qualifications for baptism. No, from none of these; but, agreeably to the nature of the case, from the *institution* of the sacred supper; *from expressly enacting terms* of eucharistic law; and from the *positive directions* of Paul, relating to the very case †.—Now, to be *taught* evangelical truth, to *repent*, and to *believe* in the Son of God, which we consider as the qualifications for baptism; are not more of a moral nature, than those mentioned by our author, as essentially necessary for the sacred supper. Nor are those baptismal qualifications less plainly contained, either in the law of baptism, or in the history of its practice by apostolic administrators, than those particularized by Dr. W. relative to the Lord’s table.

How different is the conduct of my opponent, respecting institutions of an equally positive nature? According to him, it is in vain to seek, because impossible to find, the qualifications for baptism in the law of its appointment. He, therefore, has recourse to the law of nature, and the Pentateuch of Moses; to the Psalms of David, and the sermons of ancient Pro-

* Vol. II. 255. † Luke xxii. 19. 1 Cor. xi. 24, 25, 29.

phets; to the Rabbinical proselyte bathing, and to various parts of the New Testament, where baptism is not mentioned—where there is no allusion to it—and where, for aught appears 'to the contrary, the Evangelists and Apostles had no thought about it. Yet, as if he had suddenly changed sides, or as if he were, at least, 'enamoured and tempted' with what he pronounces a gross mistake in our conduct; he no sooner 'shows his opinion' concerning qualifications for the holy supper, than he appeals to the *law* of its institution, and to the orders of Paul respecting that *very appointment*—insisting, that the mental operations mentioned in those passages are *essential* qualifications for that sacred rite. But why, in the name of what he calls 'the logical world'—why should those words in the eucharistical statute, *Do this in REMEMBRANCE of me*, be considered as marking an *essential* requisite for the Lord's supper: while the following, *TEACH all nations, baptizing them—He that BELIEVETH and is baptized*, are treated by him as if they had, either no regard at all to *qualifications* for baptism; or, at most, respected a *mere circumstance* in those qualifications; even though it be evident, that they constitute a distinguished part of the baptismal statute, and refer, not to the *act* of baptizing, but to the *subject*? And why should those words, *not DISCERNING the Lord's body—Let a man EXAMINE HIMSELF, and so let him eat*, be considered as including a divine prescription of *essential* qualifications for the holy table; while the following passages, *REPENT and be baptized every one of you—Then they that GLADLY RECEIVED his word were baptized—Jesus MADE and baptized more DISCIPLES than John—When they BELIEVED Philip preaching the things concerning the kingdom of God,*
and

and the name of Jesus Christ, they were baptized both men and women—If thou BELIEVEST with all thine heart, thou mayest be baptized—Many of the Corinthians hearing, BELIEVED, and were baptized—*are scarcely allowed a hearing, with reference to qualifications for baptism ? Why, did I ask ? The reason is plain, and I recal the queries. Because, did Dr. W. admit, that the ‘essential qualifications’ for baptism are marked in the law of that ordinance, and in the other passages to which I refer ; equally as those for the sacred supper in the eucharistical statute, and in the texts to which he adverts ; the right of infants to baptism must be abandoned : because it would be admitting, that the very *law* of the ordinance lies against it.—This manifestly inconsistent conduct of my opponent, respecting the rule of qualifications for baptism, and for the holy supper, is a strong indication of his love to hypothesis. Nor is it less argumentative of his being keenly sensible, that though the law of the holy supper, and other passages in the New Testament, immediately relating to communion at the Lord’s table, may be fairly pleaded in *direct* opposition to Infant communion ; yet, that neither the great law of baptism, nor any other passage in the New Testament, *directly* applies to Infant baptism, nor can be so construed as to apply *at all*, without much foreign aid, or a course of reasoning from remote premises. This consideration may justly excite a suspicion, that the cause he defends is not founded in Scripture.—I will not here adopt the high, martial, heroic tone of my opponent, and ‘challenge the ‘whole corps’ of Pædobaptists, to reconcile his positions and arguments concerning qualifications for baptism, with his logical labours respecting those for

* John iv. 1. Acts ii. 38, 41. viii. 12, 36, 37. xviii. 8.

the Lord's Supper ; but I will say, that such a reconciliation effected by him, would be worthy of his professed polemical skill. Nay, I will venture to demand of Dr. W. a single instance of any law, divine or human, considered by learned men as *positive*, wise, and righteous ; in which the qualifications, or characters, of the subjects, are not either literally expressed, or plainly implied.

The qualifications of the subjects of baptism must be resolved to the discretionary nature of the commission, or the supposed wisdom and prudence of the administrators ; equally as the choice of an audience, the choice of a concionatory subject, and so on. This is one of the most extraordinary positions with which I remember ever to have met, from the pen of a Protestant. The nature of the commission *discretionary* ! Then the Apostles, and all the ministers of Christ in succeeding times, provided they did something under the notion of *preaching* or *teaching*, and of *baptizing* ; were entirely left at their liberty, to teach what they pleased, to baptize whom they should think proper, and to perform that rite according to their own option ! For the term *discretionary*, signifies *unlimited, unconstrained* *.—But was it for *this* that our Lord with such solemnity said, *All AUTHORITY (ἐξουσία) is given to me in heaven and in earth ?* Was it for *this* that he added, *Teaching them to observe all things whatsoever I have COMMANDED you ?* From such an idea, common sense revolts. On such a notion, piety looks indignant.

The qualifications of the subjects of baptism, *must be resolved to the wisdom and prudence of the administrators.* Then it is much to be wished that their wis-

*. See Dr. JOHNSON'S *Dictionary*, under the word.

dom and prudence had always been as *uncommonly* great, as our author's mode of expression is improperly *novel*. Because, for any thing to be *resolved* to some other thing, is phraseology, to me at least, almost as new, as the sentiment expressed is uncommon. Nay, it were to be wished that the wisdom and prudence of each administrator had been, not only *supposed*, but *real*, and the effects of a plenary divine inspiration. For as no administrator ever thought himself an *idiot*, so each will be sure to pay himself the compliment of at least *supposing*, that he possesses in some degree both wisdom and prudence, relative to the qualifications for baptism. Consequently, if those qualifications be referred entirely to the wisdom and prudence of the administrator, he must have an undoubted right to baptize, whomsoever he pleases ; for there is no limitation, in this case, but what respects either his pleasure, or his power. So that though the wisdom and prudence of my opponent do not dictate the propriety of baptizing any, except infants, without their consent ; yet there have been many administrators, armed with secular power, whose wisdom and prudence have led them to consider both Jews and Pagans as possessing the necessary qualifications, and to baptize them in a coercive manner. This, though abhorrent from the religion of Jesus Christ, is nevertheless agreeable to our author's principle.

The qualifications of the subject are equally referred to the prudence of the administrator, as *the choice of an audience, the choice of a concionatory subject, and so on*. But has it been usual for the Great Supreme to wave the exercise of his royal prerogative in matters of this kind, and to leave the qualifications for his ritual appointments to the option of depraved creatures ? Does this agree with, either the Divine character,

character, or the Divine conduct, as described in the history of ancient Jewish rites? No; nor yet, so far as I have observed, with the professed sentiments of any Protestant, besides our author.—This principle, with regard to baptism, will do quite as well as the claim of infallibility. For if an administrator do but consult his own ‘supposed wisdom and prudence,’ relative to a candidate’s qualifications for baptism, and act accordingly, he cannot do wrong: because, the injunctions and prohibitions of divine law being out of the question, it is a merely prudential affair.

As to the choice of an *audience*, with which Dr. W. compares the administrator’s option of qualifications for baptism, it seems to labour under a slight inconvenience. For it may be justly questioned whether he himself be able always to procure an audience for his ‘*concionatory*’ addresses, that is most agreeable to his choice: or if he can, it must, doubtless, be considered as resulting from an uncommon degree of ‘wisdom and prudence,’ and from the generally acknowledged importance of ‘showing *his* opinion’ to the public.—But though, in that respect, there may be something discouraging to an administrator, in making his choice of qualifications for baptism; yet, in the selection of a *subject* on which to preach, and probably with reference to our author’s unknown *et cætera*, there is an immense field in which the sovereign inclination of an administrator may range. Be it known therefore to all the administrators of baptism, for their instruction, encouragement, and comfort, that Dr. W. has published ‘his opinion:’ and his decisive opinion is, That they are under no more control, from our Lord’s commission, relative to *qualifications* for the ordinance; than they are with regard to a text, or the choice of a subject, for ‘*concionatory*’ discussion. Whether there
be

be as great a variety of choice in the one case as in the other, he has not indeed informed us; but that there is equal *liberty* of choice, or, that their ‘supposed wisdom and prudence’ have the *sovereign right* of determination alike in both cases, he considers as beyond a doubt.

Of this idea, *That the administrator has a DISCRETIONARY power to determine upon the qualifications of a candidate for baptism*, Dr. W. is extremely fond. For thus he speaks: ‘The question is—whether the administrator, who has a *discretionary* right of judging about qualifications, has sufficient reasons to conclude, —that infants are such as are included within our Lord’s *intention*, when he instituted the ordinance— A gospel minister—has a *discretionary* commission relative to the fitness and qualification of an admissible subject—The ministerial commission to *baptize* (as well as to *preach*) is a *discretionary trust*—[His *discretionary* nature of the commission—If any abuse this *discretionary* trust, they are accountable to the Judge of all *.]—such is the language of our author; and in favour of his opinion he quotes the following passage from Dr. GILL: ‘Admission to baptism lies *solely* in the breast of the administrator; who is the only judge of qualifications for it, and has the *sole* power of receiving to it, and of rejecting from it †.’ But is it not evident that the *sole* right of judging, which Dr. GILL ascribes to the administrator, is contracted, not with *positive law*, but with the *church* to which such administrator stands related? Whereas the contrast, formed by my opponent, lies between *positive law*, on the one part, and the *prudence of an administrator*, on the other: for he denies that positive law either does,

* Vol. I. 17, 186, 225; 327, 409. † Vol. I. 73. Note.
Dr. GILL’s *Bod. of Div.* Vol. III. B. III. Chap. i.

or possibly can determine the qualifications of the subject, and refers the whole of that affair to ministerial discretion. Nowhere has Dr. GILL denied that the law of baptism fixes the qualifications for it; much less has he any where constituted the dictates of an administrator's 'wisdom and prudence' the standard of those qualifications, in contradistinction to the baptismal statute, as Dr. W. has done.--Now, is there not an essential difference between maintaining, that it belongs to the administrator only, to judge whether a candidate possess those qualifications which are prescribed by divine law; and an administrator denying, that divine law prescribes any qualifications for that purpose, but leaves them entirely to his own wisdom and prudence? In the *former* case, divine law is acknowledged—is revered—and ministerial wisdom has no employment, except in comparing the requisition of the law, with the apparent state of the candidate, and then to determine. Whereas, in the *latter*, the administrator's own wisdom and prudence usurp the place of law—are treated as law—and are under no control.

The *nature* of those qualifications concerning which my opponent speaks, is described by him as follows. 'Whatever belongs to the qualifications of the subjects is *entirely* moral—By *moral* qualifications I understand, those qualifications which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures, according to their various circumstances, independent of positive authority, and which are *not measurable by any positive rule* *.'—That the doctrine of qualifications for baptism here advanced is quite novel, must, I think, be acknow-

felged; and that it is not derived, either from the law of baptisin, or from the history of its administration in the apostolic times, is equally clear. But, notwithstanding this, as Dr. W. thinks it of great importance to Infant sprinkling, and as it enters deeply into his mode of denouncing that practice, it shall be carefully examined.

I admit, then, that qualifications for baptisin are of the *moral* kind; and for that very reason I conclude, as will be shown in its proper place, that the ordinance cannot belong to infants. But, waving that for the present, I do not approve this new doctrine of my opponent, because it is not agreeable, either to the *moral state* of man; to the *revealed character* of God; or to the *design* of the ordinance, as taught by Dr. W. himself. *Not the moral state of man*, for whose use baptisin was appointed. In this definition of qualifications for that institute, men are considered merely under the notion of ‘immortal and accountable creatures.’ But such were our first parents in paradise; and such would mankind universally have been, had they never offended God. Whereas the baptismal rite was appointed, not for innocent, but guilty creatures; not for upright, but depraved rationals. Now this being an incontrovertible fact, is it not highly reasonable to suppose, that the qualifications for baptisin should have a direct reference to the *moral state* of the subjects, as well as to their *natural character*? But the qualifications of which my opponent speaks, refer to them barely as ‘immortal and accountable creatures;’ which is the character of our *nature*, and would have belonged to us if we had never sinned.—This, however, is contrary to the analogy of divine proceedings. For do not all the institutes of holy worship, in every age of the world; nay, does not the whole of divine revelation, from the third Chapter of Genesis, to the end of the sacred canon,

on, proceed upon this fact, *Man is an apostate, a depraved, and a guilty creature?* It ought never to be forgotten, therefore, that *the Bible is the religion of SINNERS*; that all the ritual services prescribed in it, as well as its doctrines and promises, are adapted to the character, the state, the circumstances of *sinners*; and that, as there never was but *one* person baptized of an opposite character, so even in that single instance, the advantage of *sinners*, and not his own, was the object he had in view.—To this representation of the case, the qualifications for baptism, as described in the New Testament, are perfectly agreeable. For, do not that *repentance* on which John insisted, that *teaching* which our Lord prescribed, and that *faith* which Philip required, previous to baptism, put it beyond a doubt, that the genuine qualifications for baptism have an immediate regard to the *apostate state* of man? Yet all this is entirely overlooked in the qualifications mentioned by Dr. W.!

Not the revealed character of God, whose institution baptism is. For the qualifications described by my opponent respect the glorious God, merely as ‘the moral Governor and Judge of the world.’ But such he was to our first parents in their primitive state; and such he is to apostate angels. Whereas, in each branch of holy worship, he stands revealed as *the God of all grace*. His expressly revealed character, in the ordinance of baptism, is, *The FATHER, the SON, and the HOLY SPIRIT*, as the one infinite Object of Christian worship, INTO whose adorable *Name*, as Dr. W. himself has taught us to understand *ἐν ὀνόματι*, disciples are to be baptized. Here the eternal *Father* appears, not only in his paternal relation to Jesus Christ, but also as the fountain of mercies to miserable creatures: the *Son*, not merely under his filial character

ter, and as a divine Person; but as the redeemer of sinners that were justly condemned: and the *Sacred Spirit*, not barely as a distinct Person in Deity, but as the great agent of the covenant—as he who enlightens and renews, who comforts and preserves the redeemed to everlasting life.—Nor can I avoid concluding, that our author himself will accede to this representation. But why, then, have his qualifications no reference to these important particulars? Why should his qualifications include no regard to depravity of heart, or transgressions of life? Why not so much as imply, either a sense of guilt, or a view to pardoning mercy?—If it be the command of our Lord, which Dr. W. himself cannot deny, that every proper subject of baptism should be baptized INTO THE NAME of the Father, and so on; there must, surely, be something in that sublimest of all names, which ought to be considered as the object of reverence, of confidence, of hope, and of love. For the terms FATHER, SON, and HOLY SPIRIT, are the revealed character of the true God—of Him whom every real Christian adores. Why, then, should not the qualifications for baptism include a direct regard to the *love* of the Father, the *redemption* of the Son, and the *sanctifying influence* of the Holy Spirit? Why, admitting my opponent's account of qualifications to be just, was *repentance* for sin, or *faith* in Christ, or any thing else that respects redemption by him, at all required by John, by Philip, or by any other administrator in the primitive times? Nay, why should my opponent fix upon such qualifications as would suit the creed of a Deist, and agree to the character of a Deist's God, supposing Infidels were to practise a baptismal rite? for they acknowledge a Being who is 'the moral Governor and Judge of the world.'—Did I repeatedly ask, *why?* the reason

son is plain. Dr. W. is convinced that the *old grounds*, on which Pædobaptism has commonly been defended, are insufficient. This impelled him to seek for *new foundations*: and when he had very happily, as he thought, discovered this, and some others of similar excellence, that would prove effectual, he said; ‘*I will answer also MY part, I also will show MINE opinion.*’ Nor is it unreasonable for us to suppose, that, with Elihu, he secretly added; *For I am FULL of matter, the spirit within me CONSTRAINETH me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I WILL speak, that I may be refreshed: I WILL open my lips and answer**. Then he comes forth, fraught with demonstration, and bold ‘to confront, to break, and to rout,’ every ‘phalanx,’ that dares to oppose him.

Not the design of baptism, as explained by himself. For he tells us that Christian baptism exhibits, ‘the remission of sins—salvation through Christ—union and communion with Christ—Christ as our spiritual covering and complete righteousness—the down-pouring of the Spirit—regeneration—sanctification, or the cleansing effect of the Spirit on a polluted soul—and, man’s ALL-SUFFICIENT GOOD; and this is what baptism exhibits in a *very express and glorious manner*, Matt. xxviii. 19 †.’—Now, in the exhibition of these blessings, it is manifestly taken for granted, that the subjects of baptism are not only ‘immortal and accountable creatures;’ but also that they are depraved and guilty, that they are miserable and unworthy creatures. Nor does the exhibition of these blessings less plainly imply, that God manifests himself in the baptismal ordinance, not merely as ‘the moral Governor and Judge of the world;’ but principally as *merciful and gracious*—as the fountain of happiness to miserable.

sinners, and as the supreme good of real believers. How, then, should that description of qualifications on which I am animadverting—a description in which the proper subjects of baptism are not distinguished from perfectly innocent creatures, and in which the glorious God is characterized no otherwise than as he appears to devils, agree with the design of baptism, as represented by Dr. W.? An account of prerequisites for baptism, in one view, so undefined; and a character of the gracious God, so frigid; as are very unsuitable to that assemblage of divine blessings, which my opponent considers as exhibited by baptism.

I said, in *one* view undefined; because, in another, it seems as if nothing short of *perfect holiness* were the qualification of proper subjects. For what else can be the natural import of these words; ‘Whatever belongs to the qualifications of the subjects is entirely moral’—By *moral* qualifications I understand, those qualifications which God, *as the moral Governor and Judge of the world*, REQUIRES OF ALL MANKIND, *indiscriminately, considered as immortal and accountable creatures, according to their various circumstances?*

Now, it being undeniably plain that God, ‘as the moral Governor and Judge of the world,’ has given the moral law for the rule of our moral conduct; it being equally evident that this law ‘requires of all mankind, *indiscriminately*,’ moral qualifications in perfection; and our author denying that there either is, or can be, any *positive* rule, or any thing to direct us, with regard to qualifications for baptism, besides moral precepts and moral principles; it follows, by necessary consequence, that *perfect holiness* is the only qualification for baptism.—That this is contrary to my opponent’s baptismal practice, there is no doubt: but it is, nevertheless, his own rule. He ought, therefore

to be consistent, either to renounce his favourite standard of baptismal qualifications, or never more to administer baptism; except he meet with any, in whose lives there is no defect, and in whose hearts there is no tendency to sin. But were he to meet with such angels in flesh and blood, they would have no need of a Saviour, and much less of baptism: nor could it, though administered, be an exhibition to them, of *sins remitted*, of *salvation wrought by Christ*, and so on, as he has taught us to consider it.

If our author do not mean to include the idea of *perfect* holiness in his moral qualifications for baptism, by what *rule*, and to what *degree*, does he limit the imperfection? because no person can be considered as *qualified* for any service, or any privilege, without some rule by which to judge. Supposing, then, Dr. W.'s *moral* standard (for he cannot bear the thought of one that is *positive*) to contain a hundred degrees; how near to the summit must the moral qualifications of an adult approach, to render him admissible? Is it necessary they should rise to the ninetieth, the fiftieth, or the tenth degree? It seems, indeed, by various particulars contained in my opponent's performance, that a very small measure of moral qualifications is, with him, sufficient: not only because he insists, that *mere infants* possess those qualifications in a plentiful manner; but because he maintains that *every unbaptized adult*, in a Christian country, who is willing to employ an administrator, has a claim to the ordinance. Nay, his language implies, that it is the *duty* of every such person to be baptized*.—Now as Dr. W. himself cannot but suppose that there are in this country, and in others, called *Christian*, some unbaptized persons of the most profligate character; as he maintains that it is *incum-*

bent on all such to be baptized; and as he contends that their qualifications for baptism are entirely of a moral nature; so we may justly conclude, that the very *first* degree of qualifications, on his moral standard, is quite sufficient. For, notwithstanding all he says about *moral qualifications* for baptism, *mere willingness* to employ an administrator, or to accept his offered service, includes the whole of what is necessary; and, with regard to almost all whom he baptizes, even *that* is not required.—This being the case, why does he so often speak in the plural, of *qualifications* for baptism? and why does he represent those qualifications as being the same in their nature, their number, and their degree, with those which God, ‘*as the moral Governor of the world*, requires of all mankind, indiscriminately?’ As if God, under the character of a moral Sovereign, required nothing of mankind, indiscriminately, except a *willingness* to be baptized!

After all, it may perhaps, with some readers, admit of a doubt, what he means by *moral qualifications*. But that he does not mean *repentance*, and *faith*, and a *profession* of them, is very clear: because, as necessary qualifications for baptism, he rejects them all. That he does not mean *virtuous habits*, nor holy affections appearing in the *conduct*, is equally plain: for if so, how could he maintain, with any appearance of consistency, that in a Christian country it is *incumbent* on EVERY unbaptized person—he does not say, to read his Bible, to *pray*, or to *attend an evangelical ministry*, if in his power—but to be *baptized*? because it strongly implies, that every such person, let him be as profligate as he may, is duly qualified. For, surely, he does not mean to assert, that it is incumbent on any to be baptized, who are *not* qualified to receive the ordinance.—If, by its being *incumbent* on the forementioned

ed persons to be baptized, he mean, that it is their duty, not immediately, but only in a *remote* sense; he is guilty of perverting language, and of abusing his readers. For he might as well have said, that it is *incumbent* on every unbaptized profligate in this country, to be a *member of some particular church*, and to *receive the Lord's supper*: which, nevertheless, Dr. W. neither asserts, nor believes.

Some, therefore, may perhaps imagine that, by '*moral qualifications*,' he intends natural powers for *moral agency*; and that these constitute a proper subject of baptism. But this would be an abuse of language, of which I think him incapable. For *moral qualifications* are the amiable *qualities*, the virtuous *turn*, and the righteous *exercise*, of natural powers for moral agency. Had he meant those natural powers themselves, detached from the idea of their qualities and exercise, his talking of moral qualifications for baptism, would have been only saying, that *men*, and not brutes; that *rational* creatures, and not stocks or stones, are to be baptized. But neither the Pædobaptists, egregiously as, in his estimate, they have blundered, and especially with regard to the nature of positive institutions; nor yet the Baptists, who are so prone unmercifully to '*SCREW*' positive institutes in '*the vice of bigotry*;' had the least need of an ELIHU to '*show his opinion*' respecting this particular.

Having taken these different views of his very extraordinary hypothesis, respecting the qualifications for baptism—an hypothesis invented by Dr. W. to relieve Pædobaptism from some of those difficulties under which it labours; I shall only further observe, that it neither supports the cause for which it is brought, nor does any honour to the genius of its inventor.

inventor. For, considered in various lights, it appears to be inconsistent with the scriptural doctrine of baptism, respecting the *moral state* of man, the *revealed character* of God, and the *design* of the ordinance, as explained by Dr. W. himself. It is also inconsistent with his *own practice*, and, either with *common sense*, or with *intelligible composition*. If the latter, it will be needful for him to publish a comment, in order to 'show his opinion' relative to this affair; that it may no longer be, what he elegantly calls, 'a *latent* mystery:' that is, in plain English, a *secret secret*.

But my opponent endeavours to demonstrate, that moral qualifications for baptism are 'not measurable 'by any positive rule,' and thus he argues: 'If the 'nature of the qualifications required be such as *do* 'not, nor possibly can, admit of a *positive standard* to 'determine them, it is absurd to say, that the qualifications themselves, be they what they may, make 'any part of the *positiveness* of an institution. But all 'moral qualifications are such *.'—This, however, is far from proving his point. The question before us consists of two branches. One of them is, Do the qualifications of the subject constitute any part of the baptismal statute, considered as *positive*? The other is, Are those qualifications to be known, or determined, by a *positive rule*? Each of which he strongly denies; but it is negation without proof. His argument takes it for granted, that *moral* qualifications cannot be under the direction of a *positive* rule; whereas, that is one main thing to be proved.

That there *is* a standard by which to determine the qualifications of the subject, seems to be fully allowed by Dr. W. That standard, therefore, must be either human or divine. If the *former*, the power of creating

* Vol. II. 391.

and fixing it must reside, either in the wisdom and pleasure of a collective body, or in those of individuals: perhaps, in the prudence of *administrators*, for which my opponent declares. It is manifest, however, that in both cases the standard will *vary*, in proportion to the difference there is among the framers of it, respecting their piety, their parts, their prejudices, their secular interests, or their caprice. So that there may be as many different standards, as there are administrators: yet each of them warranted to abide by his own, in contradistinction to all the rest. Nay, the very same administrator, in different, though perfectly similar instances, may form his determination by a different standard. Thus the rule of qualifications for the baptismal institute would be a mere Proteus; which is contrary to the nature of a *standard*, and to the analogy of positive rites.

If the *latter*, it must be either moral or positive. If *moral*, it must be either what is called the law of nature, or the written law. But, as the law of nature knows nothing of Christian baptism, so it must be equally ignorant of the proper qualifications for that institute. Besides, the law of nature being the law of humanity, extends its obligation to all mankind, in every age, and in every country. Consequently, if the qualifications might be known by that law, it would be incumbent on *every man*, without exception, to be baptized. This, however, is not only absurd, but contrary to our author's own sentiment: for he confines the obligation to those that live in a Christian country.—If by the moral *written* law, it must be that which requires us to *love God with all our hearts, and our neighbours as ourselves*; for there is no other. But this law, as before observed, insists upon *perfection*, both as to moral qualities in the heart,
and

and moral conduct in the life. If, therefore, the moral qualifications for baptism are to be learned from the moral written law, independant of any positive precept or direction; the administrator will never be able to fix on any qualifications that come short of moral perfection, or of complete obedience; the law itself, which is the rule of his conduct, not being satisfied with any thing less. Thus, instead of infants in general, and of all consenting adults, in a Christian country, being duly qualified for baptism; our author will not be able to find a single individual that is fit for the ordinance. It follows, therefore, by inevitable consequence, either, that *none* should be baptized, or that we must look for the requisite qualifications in some rule of a *positive* kind—a rule which, with regard to man, involves the idea of ignorance and of guilt; but, respecting God, of instruction, and of pardon, through the Mediator. Such a rule, we may venture to say, is contained in the law of baptism; and agreeable to that rule, was baptism administered in the apostolic times.

But Dr. W. proceeds thus: ‘ If the qualifications required be such in their nature, as are *infinitely variable*, according to the infinitely variable circumstances in which the subject may be, it would follow, that none could be proper administrators of baptism, on our author’s principles, but such as possessed *infinite knowledge*! But the moral qualifications of faith, repentance, knowledge, and so on, which our opponents contend for, are such: Therefore, the qualifications cannot be ranked as any part of a positive institute, but upon this supposition, that God communicates to the administrators what is incommunicable, which is an exact knowledge of the moral state of their fellow creatures in circumstances inf-

'nitely variable, which is absurd*.' Never, surely, was the idea of extreme variableness pushed to a greater extent than it is in the present case! Three times does our author connect the epithet *infinitely*, with the term *variable*; though the generality of writers would have thought the word *indefinitely* strong enough. But, be that as it may, if this argument have any force it will prove too much, and lie equally against the hypothesis of Dr. W., as against ours. For the design of it is to evince, that moral qualifications, being extremely variable in their degrees, can have no certain standard in merely positive law, to guide the administrator. But while our author admits that the qualifications are entirely moral, and that they come short of sinless perfection; those qualifications must appear equally variable, when viewed by an administrator with reference to a merely moral, as to a positive standard. For that variableness does not consist, more or less, in the *rule*, whether it be considered as moral, or positive; but in the *qualifications themselves*. Consequently, the administrator will have as much need of 'infinite knowledge,' in the one case as in the other.

Again: Various as the *degrees* 'of knowledge, repentance, and faith may be,' in different subjects; Mr. B. is able to determine, without possessing 'infinite knowledge,' that mere infants have *no degree* of repentance, faith, or knowledge of spiritual things. On his own principles he may, therefore, safely conclude, that *they* are not proper subjects of the baptismal rite. Nor can he hazard much by determining, that those adults who are grossly ignorant of themselves, as perishing sinners, and of Jesus Christ, as the only Saviour; or those that are habitually and no-

toriously profligate; have not any degree of spiritual knowledge, of genuine repentance, or of living faith*. He may, therefore, agreeably to his own principles, conclude that they are not suitable subjects of the ordinance. Thus far, in the negative, he may venture to go, without possessing the attribute of omniscience; and whether he have need of 'infinite knowledge' to determine on the positive side of the question, shall now be considered.

Be it observed, then, that this argument proceeds on a great mistake. For it supposes that, according to our principles, no administrator can determine whether any candidate, who professes repentance and faith, be a proper subject of the institution; except the administrator to whom he applies possess 'an *exact* knowledge of his moral state,' as it really is in the sight of God. Whereas, nothing maintained, nothing believed by us, of which I am aware, involves any such consequence. Our avowed principle, with regard to this particular, is; That there should be a *personal* and *credible* PROFESSION of repentance and faith, made by the candidate, before any administrator is warranted to baptize him. But does this infer the necessity of an administrator possessing 'infinite knowledge,' by which to discern with precision the 'moral state' of a candidate? May not divine, positive law require such a profession, and may not an administrator form the requisite conclusion upon it, without being able precisely to distinguish the *degree* of repentance and faith so professed—nay, without being CERTAIN that there is *any degree* of true repentance, or of genuine faith?—It is recorded of Simon the forcerer that he *believed*, and was *baptized*†. Now, Dr. W. himself, I presume, does not consider that ma-

* 1 Cor. vi. 11. James ii. 14—20. † Acts viii. 13.

gician as *really* believing in Jesus Christ. He must, therefore, view him as *professing* to believe *the things concerning the kingdom of God, and the name of Jesus Christ*: which profession Philip, not being able to search the heart, considered as *credible*; or else we cannot with reason suppose that he would have baptized him.

Agreeable to this view of the case, is the language of our opposers. Thus, for instance, Mr. BLAKE: 'Let Mr. CORBET, from New England, in this particular be heard, who lays down this conclusion; *That the church, in dispensing an enjoined initiatory seal of the covenant of grace, looketh into visibility of interest in the covenant to guide her in the application thereof; nor is the saving interest of the persons her rule by which she is to proceed.* There we find, in the affirmative, what that is that must lead; *viz. visibility of interest in the covenant*: and, in the negative, what must not lead; and that is, *saving interest in the covenant* *.'—Thus Mr. JONATHAN EDWARDS: 'The question is not, whether Christ has made converting grace, or piety *itself*, the condition, or rule, of his people's admitting any to the privileges of members in full communion with them. There is no one qualification of *mind* whatsoever, that Christ has properly made the term of this: no, not so much as a common belief that *Jesus is the Messiah*, or a belief of *the being of a God*. It is the *credible* PROFESSION and *visibility* of these things, that is the church's rule in this case †.'—Now these are 'competent and unexceptionable witnesses' to the truth, the propriety, and the importance of that very principle on which we proceed, in the administration of

* *Covenant Sealed*, Chap. VII. Sect. ix. p. 104. † *Inquiry into Qualificat. for full Commun.* p. 3.

baptism. Nor do they seem to have had the least suspicion of baptism not being a merely positive institute; nor yet that 'infinite knowledge' is necessary to distinguish the moral qualifications, either for that ordinance, or for full communion at the Lord's table. Did we maintain that any thing *more* than a credible profession of *repentance toward God, and faith toward our Lord Jesus Christ*, is necessary to warrant the administration of baptism to any person; or did we consider it as *criminal* for an administrator to baptize a candidate, who does not really possess that faith in his *heart*, of which he makes a plausible confession with his mouth *—so confesses, that there is no apparent evidence to the contrary; then, indeed, that absurd consequence mentioned by Dr. W. might be charged upon us. But this is manifestly far from being the case.

The futility of my opponent's argument may be shown, by appealing to instances of a similar kind. So, for example, the circumcision of *proselytes* to the Jewish religion has, for aught I have observed, been universally considered by learned men as a merely positive institute: yet the qualifications of adults for that rite, were manifestly and entirely *moral*. 'This the very nature of the case plainly supposes. Because no Gentile, educated in superstition and idolatry, could ever voluntarily and sincerely become a candidate for admission into the Jewish church, except he renounced the false objects of his former worship; considered Jehovah as the only true God; and was disposed to observe the various laws of Judaism, according to the covenant made at Horeb. Now, as these things are manifestly of a *moral* nature; so it is equally plain, that the Jews could not receive a candidate for circumcision, without violating the grand principles of that Œco-

* Rom. x. 9.

mony, except he made such a profession of conversion to Judaism as they judged to be sincere.—Agreeable to this is that representation of the case which is given by Dr. JENNINGS. For he informs us that, according to the Jewish rabbies, the preparation for admitting a proselyte consisted in an *examination*, whether it was the love of any Jewish woman; the fear of any temporal punishment; the prospect of any worldly advantage; or a sincere love to God and his law, that excited in him a desire of admission into the Jewish church. Having given a satisfactory answer to these questions, he was then *instructed* in the Jewish religion. After this, he *solemnly professed* his assent to the doctrines which had been proposed to him; promising to persevere in the faith and practice of the law of God, as long as he lived*.

The doctrine of circumcision, relative to proselytes from among the Gentiles, may therefore be justly considered as a complete answer to that confident requisition of Dr. W., where he says: ‘I beg leave to demand ONE INSTANCE out of all the numerous precepts, which Mr. B. calls positive, delivered by Moses to the chosen tribes, that required in the subject a discriminating *moral qualification* †?’ Or will he, to maintain the negative of this, assert, that the Gentiles were admitted to circumcision, and into communion with the Jewish church, without the least regard to any alteration in their moral sentiments and religious views? But if so, divine law must have permitted such an admission for merely secular purposes; must have acknowledged those for true subjects of the ancient Theocracy, who did not *profess* to venerate

* *Jewish Antiquities*, Vol. I. p. 132, 133. Vid. IKENII *Antiq. Hebr.* Pars I. Cap. I. § 13. Brem. 1735. RELANDI *Antiq. Hebr.* Pars II. Cap. VII. § 14. Traject. Bat. 1717. AINSWORTHON *Exol.* xii. 48. + Vol. I. 74.

Jehovah, as the King of Israel; and must have tolerated, in Gentile proselytes, those dispositions that were absolutely forbidden to exist in the heart of any Jew. —If, then, a credible profession of regard to Jehovah as the only true God, and of being disposed to obey his laws as established among the Jews, was previously necessary to the circumcision of a Gentile proselyte; why should it be thought impossible for the law of baptism to require an equally credible profession of repentance and faith, from every candidate for that institution? Yet this our author will not admit, even with reference to the most profligate adults, when willing to be baptized!—Nay, Dr. W. himself, when speaking of *adults* and *infants* being circumcised, says; ‘The adult had an opportunity of *testifying his assent, belief, and submission*. He had the advantage [over infants] of *devout preparation*, by prayer and fasting. And on the solemn occasion of performing the duty, he was capable of *reflecting* on its nature, design and obligations. And, in short, all his life after he could [do] no less than *recollect his PERSONAL engagements**.’ This, if I mistake not, is ‘*plump* against’ himself.

Another of my opponents who, like Dr. W., no sooner steps into the field of controversy than he cries, HEARKEN TO ME; I ALSO WILL SHOW THEE MINE OPINION—is of a sentiment quite the reverse, and, with regard to the circumcision of Abraham’s natural posterity, runs into an opposite extreme. For thus Mr. PIRIE: ‘It is indisputably evident—that *none* of [Abraham’s] offspring were circumcised without respect to their *faith*—The very *infants* were circumcised with respect to *their faith*—So evident is it, that the fleshly birth never gave *any title* to cir-

'circumcision—Thus circumcision and baptism have been administered on the *same* footing, even a *profession* of the faith of Abraham*.'—But, when two disputants appear in defence of Infant baptism, equally claiming the solemn consequence of an *ELIHU*, and yet contradict one another in an article of the first importance to their common cause, who shall decide?

Again: Dr. W. maintains the antiquity of Jewish *profelyte baptism*, to be greater than that of John the Baptist's public ministry †: and, consequently, he considers it as existing while the laws of Judaism were in their full force. Now that rite, whether it was *from Heaven, or of men*, and whenever it first came into use, was common to both sexes; and it is, I presume, considered by all the world, except Dr. W., as of a merely positive kind.—Having, therefore, already seen, that no adult male from among the Gentiles could legally have been admitted to circumcision, without a credible profession of his own moral qualifications for that ordinance; the argument is equally valid, with regard to adult females, in reference to the *profelyte baptism*. For, can my opponent, or any other man, suppose, that no moral qualification was required of any such female candidate for that Jewish bathing; or that the requisite qualification could be known, by those concerned, without a credible profession?—This argument is merely *ad hominem*; and so the reader will consider it.

I will here add, as our author, in his confident demand before mentioned, takes it for granted that there is an *essential* difference, respecting moral qualifications, between the positive rites of Judaism, and those of Christianity; it may with propriety be demanded,

* *Appendix to Dissertat.* p. 154, 155, 158. † Vol. I. 278.

How he came to be acquainted with that important difference? Whence does he gain his intelligence, that moral qualifications were *not* required, previous to a participation of Jewish ceremonies, and that they *are* necessary to Christian baptism; except from *divine law*, in connection with Jewish, or with Apostolic practice, in the one case and in the other? He will not pretend to extraordinary inspiration, as the source of his knowledge. Did he, then, obtain it from the law of nature? that is impossible: for it knows nothing of either the Jewish or the Christian Dispensation, as such. From the merely moral precepts of Scripture? but they say nothing of divine, positive institutes. From the difference between the Jewish and the Christian church? but, according to him, that difference is extremely small. Besides, that difference would equally have sufficed to indicate the ‘essential qualifications’ for the holy supper. Whereas, when speaking of those requisites, he has immediate recourse to the *law* of institution, and to apostolic precepts, expressly relative to that very case. And though, as before observed, those ‘essential qualifications’ be manifestly of a moral nature; yet he does not seem to be in the least apprehensive, that ‘infinite knowledge’ is necessary for him to determine, whether a candidate be possessed of them. For he expressly tells us: ‘*Nothing is more evident than that every adult candidate for Christian fellowship should give some account of his QUALIFICATIONS, to the church to which he is about to join himself*.*’—If, then, he could not know what *kind* of qualifications was necessary for the Jewish rites, except from the laws of their institution, or from the authentic history of their authorized practice; and if he learn the essential qualifications for communion at the

* *Note on MORRICE, p. 134.*

Lord's table, from the law of that service, and from the express orders of an Apostle respecting that ordinance; it seems both natural and necessary to conclude, that the qualifications in question, if at all known, must be learned from perfectly similar sources: that is, the law of baptism, and *apostolic practice*.

But Dr. W. endeavours to reinforce his argument by adding: 'If Mr. B. thinks to evade this by saying, "It is sufficient to constitute an institution merely positive, that those qualifications, though entirely moral, are absolutely dependant on the sovereign pleasure of God, [as well as the mode of administration;]" the evasion is of no service.' *Evasion!* by no means; for it meets the object. But it is of *no service*. That is possible; but how does it appear in fact? Why, it is 'in effect to say, If it be the sovereign pleasure of God, he can appoint *impossibilities* and *contradictions*.' Indeed! But how is that proved? Thus; 'The evasive objection supposes, that though the qualifications be moral, yet the appointment of *some* moral qualities rather than others, for instance *faith* and *repentance*, is a positive consideration. That is, it is not the nature but the *appointment* of such qualifications which constitutes them *positive*.' This, now, is to be considered as demonstration, that my principles represent God as appointing 'impossibilities and contradictions!' But I have never yet 'shown my opinion' to be, that the divine appointment of qualifications, in themselves *moral*, constitutes them *positive*; as my opponent would have his readers believe. No; my view of the fact is, that the divine appointment *itself*, of qualifications depending entirely on the sovereign will of God, is *merely positive*; and that the morality of those qualifications does not convert baptism into an ordinance partly moral. For, considered as *baptismal* qualifications,

tions, there is nothing in repentance, in faith, or in a profession of them, which does not absolutely depend on the sovereign and revealed pleasure of God. I said, as BAPTISMAL *qualifications*; because that is the *only* point of light in which they now come before us. *Moral*, in themselves; but, in their sovereign destination, *merely positive*.

The verbal form of administration, if I mistake not, comes under a similar consideration. For as the divine characters contained in it, far from expressing any thing of a merely ritual and external nature, denote eternal and personal relations in Deity; so, at one time, worship strictly moral, and, at another, that which is merely positive, may be paid to the glorious God, under the same personal distinctions. Does a minister of the word, for instance, dismiss a religious assembly by devoutly saying, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all?* it is a solemn prayer, and worship strictly moral. But does he, when administering the ordinance under consideration to any candidate, solemnly say; I baptize thee *in the Name of the FATHER, and of the SON, and of the HOLY GHOST?* he performs an act of merely *positive* worship. For though the same Divine Persons are acknowledged and adored in both cases; yet, in the latter of them, there is an emphatical singularity attached to the act of baptizing, in a manner that has no parallel, nor any thing similar, in either the Old or the New Testament. This appropriation of the sublimest of all forms of expression, being so singular, so plainly appointed, and so confined by divine order to the administration of baptism; the regular and solemn use of it, on that occasion, cannot be justly considered in any other light, than that of *positive* worship. Because it equally depends

pends on the sovereign and revealed will of the great Institutor, as the act of baptizing itself, be that act whatever it may.—Nay, Dr. W. himself, when professedly distinguishing what he allows to be *positive*, from what he considers as *moral*, in the baptismal institute; expressly mentions the verbal form of administration, as belonging to the *positive* part of the ordinance. These are his words; ‘As all allow baptism has *something* in it of a positive nature, the setting apart a person—by the use of water, *in the Name of the Father, of the Son, and of the Holy Ghost*, by a teacher of Christianity, seems to bid ‘fair for that character *.’ Yet, I presume, he will not deny that, considered in itself, there is something *moral* in the *solemn pronouncement* of those adorable characters, *the FATHER, the SON, and the HOLY SPIRIT*. A plain proof, on his own principles, that what is moral in itself, may, by sovereign appointment, become part of an ordinance merely positive.

My opponent proceeds, and immediately adds; ‘But is there any propriety in calling that a positive *appointment* which neither has, nor can have a positive *rule*? nay, whose rule must be necessarily infinitely variable in its application †?’—But what does he here mean, by ‘a positive *appointment*?’ Baptism *itself*? or the *designation* of qualifications for it? If the former, the recorded *law* of institution is the rule; and it is illustrated by the history of apostolic practice. Which law, being the same wherever Christianity is professed, the application of it should be also the same.—If the latter, to talk of a *rule* for the designation, is incongruous: because that very designation itself is *the rule*—is *the law*, by which an administrator is bound to act, when estimating the fitness,

or unfitness, of any candidate for the ordinance. Divine designation, in this and similar cases, is no other than a divine *rule*—a divine *law*. What *rule*, for instance, had the patriarch Abraham, respecting the qualifications of subjects for circumcision, besides the designation of those qualifications? For Dr. W., therefore, to talk of the *appointment* having a *rule*, is the same as to speak of the *RULE* of a *rule*, or the *LAW* of a *law*.—Having already met with what is meant by those exquisitely elegant expressions, ‘*necessarily infinitely variable*,’ and by what immediately follows; I shall only observe, that *infinities* are not such common things as my opponent seems to imagine; much less things that are *necessarily infinite*.

In the second Edition of *Pædobaptism Examined*, is this position; *To constitute any branch of religious duty purely positive, it is enough that the rite itself, the manner of performing it, the qualifications of the subject, the end to be answered by it, and the term of its continuance, depend entirely on the sovereign pleasure of our divine Legislator.* To this Dr. W. accedes, provided the following clauses be added; ‘*In proportion as that sovereign pleasure is made known, and determinable by a positive standard*.*’ But what need of those words, ‘*In proportion as that sovereign pleasure is made known?*’ I am there speaking of our divine Legislator *enacting* a positive law: and, consequently, I speak of him as making his sovereign pleasure *known*. For *unrevealed* sovereign pleasure, is neither a positive institute, nor positive law. But when revealed, or made known, that revelation is, of *itself*, a rule of action—a law—a positive requisition of duty, respecting the subjects intended.—As to the latter of his qualifying clauses, in which he speaks of sovereign pleasure, when made known, being ‘*determinable by a*

‘positive standard,’ I know not what it means. Except our author, therefore, lend me the ‘glasses’ of which he speaks, ‘and wipe them clean;’ it must in my account stand for nonsense.

Dr. W. tells us, that ‘all allow baptism has *something* in it of a positive nature.’ Well, then, what is that *something*? Why, he says, ‘*The setting apart of a person apparently a proper subject of the visible church of Christ, by the use of water, in the name of the Father, of the Son, and of the Holy Ghost, by a teacher of Christianity, seems to bid fair for that character*.*’ —But this representation of what is positive in the baptismal ordinance, neither agrees with common sense, nor with the doctrine of our author in other places. *Not*, in its natural and necessary consequences, *with common sense*. For he might as well have said, ‘All allow the ancient rite of circumcision had *something* positive in it; and that *something* was, The setting apart of a male, apparently a proper subject of the Jewish church, *by the use of a KNIFE, or of some other sharp instrument?*’ For as, in this case, there is no description of the *subject*, with regard to his natural descent; his age, if an infant; or his qualifications, if a proselyte: so, in my opponent’s account of what is positive in baptism, there is not the least designation of particular qualifications, either of infants, or of adults. And as nothing is intimated, respecting the *act* of circumcision, except this, that a knife, or some sharp instrument, was to be used; which might be to slay a victim for sacrifice, to pare the nails of the subject, to cut off his hair, or to wound him in any part of his body: so, respecting baptism, as nothing is defined relative to the *manner* of using water, it may be by washing the face, the hands, or the feet; by

drinking a small quantity of it; by mixing it with solid food; or by pouring it on the ground, like David on a certain occasion*, as a libation to the Lord. For in these various ways 'a teacher of Christianity' may use water, in connection with the verbal form of administration; and in each, except the last, there would be what our author elegantly calls, 'a *contaction* of the person and the element †,' which he considers as all that is essential to the act of baptizing.—Besides, Dr. W., as already observed, has elsewhere justly taught us, that *εἰς ὄνομα*, is INTO the name. But what sense is there in representing any one as *set apart* INTO the name of the Father, and so on? To set apart *for*, or *to*, the honour, the use, or the service of a person; and to set apart *for*, or *to*, this and the other purpose, are common forms of speaking. But to *set apart* INTO a person, a name, or any thing else, is manifestly abhorrent, both from the legitimate use of terms, and from the general course of our conceptions. Let the reader now judge, whether my opponent's representation of that which is *positive* in baptism, be not an insult upon common sense.

Not with the doctrine of our author, in other places. For, speaking of positive laws he insists, 'That there is no possible method of discerning the Lawgiver's authority and will, relative to these laws, but by his own *express* declarations; for if they are discernible any other way, they are no longer positive ‡.' Now, there is nothing in his description of what is positive in baptism, except the verbal form of administration, that agrees to this rule. For where, in the baptismal statute, or in the New Testament, has the divine Legislator *expressly* declared, that 'a proper subject of the visible church of Christ,' should be bap-

* 2 Sam. xxiii. 16. † Vol. II. 159. ‡ Vol. I. 25.

tized? Where, in the whole sacred Canon, is it *expressly* declared, that in baptism there is a 'setting apart' of such a subject? And where, in all the code of divine law, is it *expressly* declared that the subject of whom he speaks is to be set apart, either by the use of *water*, or by a *teacher of Christianity*?—Again: Speaking of 'positive evidence, or express discernible authority,' he says; 'Nor can it be *positive* but in proportion as it is *express* and *unequivocal*. For, in the present case, positive authority is that, the reason of which we do not and cannot otherwise find out *.' But if so, where is his 'positive evidence,' or his 'positive authority,' for describing all that is positive in the ordinance of baptism, as he has done? Is it *expressly* and *unequivocally* declared, by the Great Legislator, that there is in baptism a *setting apart*—of an *apparently proper subject of the visible church of Christ*—by the use of *water*—and that by a *teacher of Christianity*?—Once more: When distinguishing between what he considers as *moral*, and that which is *positive*, in the ordinance, he says; 'Only so far as it partakes of a positive nature is the *letter* of the law our rule †.' Now, here Dr. W. is *professedly* describing the *positive* part of baptism, in contradistinction to that which, in his opinion, is moral, and with reference to which he expressly maintains the *letter* of the baptismal statute, is to be considered as the *rule*. But does he, in this description, make the LETTER of divine law his rule? So far from it, that there is nothing in his description that looks like the *letter* of that law, except the verbal form of administration.—I said, *Nothing that looks like the letter*: but I recall the assertion. For the term *teacher*, which he applies to

* Vol. I. 201. † Note on MORRICE's *Social Relig.* p. 69. Vol. II. 387.

the administrator, seems to have an oblique regard to that *instruction* of persons, which we contend is required by the word μαθητευσατε *, in order to their being qualified for baptism. This, however, is contrary to his hypothesis. But whether he will allow that Greek term, or its equivalent κηρυξατε, in the parallel passage †, to require *teaching* before baptism, or not; they are the *only* words, in the law of institution, from which he can prove that the administrator should be ‘a *teacher* of Christianity.’

Hence it appears, that the conduct of Dr. W. is a palpable violation of his own rules: and, consequently, either that his opinion, relative to this affair, was unworthy of being announced in his Motto with such a solemn parade; or that he formed those rules, not for himself, and Pædobaptists in common; but for Dr. STENNETT, for me, and for the Baptists in general. Nor do I perceive any reason to forbid him this liberty, provided he prove his claim to an exclusive right of pleading *concessions* in favour of his cause; which, as already observed, he tacitly assumes. His conduct seems to imply a conviction, that, except Pædobaptism be allowed a patent of privileges, in which our cause has no concern, it cannot be supported.

With regard to those rules for judging of positive institutes, which he has given, and on which he so notoriously tramples; we have, indeed, no great objection. But then it should be observed, that there must be no quibbling, or shuffling, on the words *express* and *unequivocal*; nor must the enacting terms of the baptismal statute be considered as extending to mere *circumstances*, either as relating to the subject, or to the act of baptizing. Let the word *express*, mean *plain, declared in direct terms*, though in a concise

* Matt. xxviii. 10.

† Mark xvi, 15.

manner: and the expression *unequivocal*, signify, *not doubtful, not uncertain*: and we may venture to assert, that our views of a positive institute agree with the law of baptism, as recorded by Matthew and Mark, much better than those of my opponent, respecting what he considers as positive in the ordinance.—What, then, is the language of divine law, relative to the institute under consideration? Thus it reads, as recorded by Matthew; *Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Thus, by Mark; *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned**. In this heavenly statute, so far as baptism simply considered is concerned, the various enacting terms respect an action to be performed, the subject of that action, and the verbal form of administration.—*An action to be performed.* This is required in the word βαπτίζοντες, *baptizing*. Now I appeal to learning, to impartiality, and to common sense, whether *immersing in water*, be not nearer to the plain, the natural, and the direct meaning of that enacting term, than *setting apart, by the use of water*; and whether the former have not a better claim to the epithet *positive*, than the latter? For, simply considered, *setting apart*, if it be, as here, to a *moral* purpose, is not only less agreeable to the expressly enacting term of this law; but it is manifestly of a *moral*, rather than of a *positive* nature; and may be done verbally, where no manual action is performed; which cannot be said of mere immersion in water.—*The subject of that action* is marked, in one copy of the baptismal statute, by the word μαστεύσατε; and in the other, by ὁπιστεύσατε: the latter of which is allowed by all to

* Matt. xxvii. 19. Mark xvi. 15, 16.

signify, *be that* BELIEVETH. In regard to the former, I will venture a second appeal, Whether, *to make disciples by* TEACHING—such teaching as produces *faith* in the evangelical doctrine taught—be not more agreeable to the *letter* of this divine law, and consequently better entitled to the character of *positive*; than what my opponent substitutes in its place, *an apparently proper subject of the visible church of Christ?*—As to the *verbal form of administration*, there being no dispute about it between Dr. W. and me, I shall dismiss it without any remark.

Dr. W., if I mistake not, is inconsistent with himself in another view. He warmly contends, that baptism cannot be an ordinance merely positive, because the qualifications for it are entirely moral. It appears, however, by his own account of what *is* positive in the appointment, that those persons are to be considered as duly qualified for it, who are ‘apparently proper subjects of the visible church of Christ.’ Nor do I recollect that he pleads for the baptism of any, whose character does not answer to that description. But are persons to be considered as ‘proper subjects of the ‘visible church,’ who are *entirely* destitute of moral qualifications? Is there nothing at all of a moral nature, essential to ‘proper subjects of the visible church’—not so much as a *willingness*, in adults, to make an external profession of Christianity? My opponent, I am persuaded, will not assert it: partly, because he is against baptizing adults in a coercive manner; and, partly, because he maintains, that mere infants are not only proper subjects of the visible church, but that they are also possessed of moral qualifications for baptism.—If, then, those only be duly qualified for the baptismal institute, who are ‘apparently proper subjects of the visible church of Christ;’ and if none come

under that description, while absolutely destitute of moral qualifications; it follows, by inevitable consequence, that those very moral qualifications are, according to his own rule, *essential* to that which is of a *positive* nature in the ordinance. If this be admitted, he ought no longer to argue against baptism being a merely positive rite, from the morality of qualifications for it: and if he deny this, hardly any thing, on his principles, will remain of a *positive* kind in the ordinance. I cannot help thinking, therefore, that Dr. W. is in various respects, and in his own elegant phrase, 'plump against' himself.

Dr. W., in order to have sufficient scope for analogical reasoning, will not admit that the law of baptism is clear and explicit, respecting either the mode or the subject. For, among other things of a similar nature, he says; 'The law of baptism is evidently, in fact, not 'circumstantial and determinate *—Whether a total 'immersion of the subject be *essential* to the ordinance, 'or even the most proper mode of admission; and 'whether *some* infants are not equally entitled to the 'privilege as adults; with other questions of inferior 'consideration, must *necessarily* be decided by moral 'and consequential reasoning †.'—This reminds me of what Mr. PAYNE says, when disputing with BOSSUET bishop of Meaux, respecting the Popish, mutilated communion at the Lord's table. 'We will begin with 'the Scripture,' says Mr. PAYNE, 'which ought to be 'our only rule—in matters of pure, positive and arbitrary institution, as the sacraments are; for they depend merely on the will and pleasure, the mind and intention of Him that appointed them: and the best, 'and indeed the *only* way to know that, is by recurring 'to his own *institution*; as we know the mind of a

* Note, on MORRICE's *Social Relig.* p. 69. † Vol. I. 48.
'testator

' testator by going to his last will and testament, and
 ' by consulting that do best find how he has ordered
 ' those things that were of his own free and arbitrary
 ' disposal. And by this way we shall find that the
 ' Church of Rome, by taking away the cup, has plain-
 ' ly violated the institution of our blessed Saviour—
 ' His [BOSSUET's] first principle is this; *That in the*
 ' *administration of the sacraments we are obliged to do,*
 ' *not all that which Jesus Christ hath done, but only*
 ' *that which is essential to them.* This we allow—
 ' Yet Monsieur DE MEAUX is pleased to make this
 ' the great difficulty, *To know what belongs to the es-*
 ' *sence of the sacrament, and what does not; and to dis-*
 ' *tinguish what is essential in it, from what is not.*
 ' And by this means he endeavours to darken what is as
 ' CLEAR AS THE LIGHT, and to avoid the PLAINEST
 ' INSTITUTION and the clearest command. The
 ' INSTITUTION, says he, does NOT SUFFICE, since the
 ' question always returns, to know what appertains to
 ' the ESSENCE of the institution, Jesus Christ not hav-
 ' ing distinguished them. Jesus Christ instituted this
 ' sacrament in the evening, at the beginning of the night
 ' in which he was to be delivered: it was at THIS
 ' time he would leave us his body given for us. Does
 ' the—hour, then, belong to the institution? Does this
 ' appertain to the essence of it? And is it not as
 ' plainly and evidently a *circumstance*, as night or noon
 ' is a circumstance to eating and drinking?—Is not
 ' this a plain rule, to make a distinction between the
 ' act itself, and the *circumstances* of performing it*?
 —How similar the conduct of Dr. W., when labour-
 ing to establish Infant sprinkling; to that of BOSSUET,
 when defending a mutilated communion at the Lord's
 table! In each case, the law of institution is consider-

* *Preserv. against Popery*, Title VII. p. 104. 138.

ed as insufficient for our direction in the administration. The reason of which is, that, with some plausibility, each in his turn may treat things, which are *essential* to a due administration, as *mere circumstances*. Thus the Popish prelate, and the Protestant Dissenter, unite in impeaching the law of baptism, and that of the holy supper, of *insufficiency*; in order that they may have liberty to do as they please, in the administration of those institutes!

Dr. STENNETT having asserted, ‘that positive ordinances are to be entirely governed by positive law and primitive example,’ Dr. W. replies; ‘I take the liberty of insisting—that, as no such duty exists, in his application of the term *positive*, PRESUMPTIVE proofs are very good ones, because they are the VERY BEST *that the nature of the case can admit of**.’ But let us hear our author on the other side. Thus, then, with an air of superior confidence, he shows his opinion: ‘I maintain, that on supposition infants are not expressly and incontrovertibly mentioned in connection with baptism, there is sufficient POSITIVE evidence in favour of Pædobaptism†.’ Again; When arguing from the law of baptism, as recorded by Matthew, he says; ‘On supposition that our Lord intended, IN SO MANY WORDS, to establish our sense of the text, *how could it be more PROPERLY EXPRESSED, or more EFFECTUALLY ESTABLISHED* ‡?’—The law of baptism is NOT DETERMINATE: yet had our Lord professedly intended to establish Pædobaptism by that law, *it could not have been MORE PROPERLY EXPRESSED*! Whether any infants be entitled to the baptismal privilege, *must NECESSARILY be decided by consequential reasoning,*

* Vol. I. 51. See also, Vol. II. 229. † Vol. I. 219.
‡ Vol. I. 320.

because *presumptive* proofs are the VERY BEST the case will admit; yet there is POSITIVE evidence in favour of Pædobaptism: and we know the Gentleman who insists, that *positive* evidence is clear, unequivocal, circumstantial! Our author, therefore, is once more ‘*plump* against’ himself.

My opponent, on a certain occasion exclaims; ‘Dreadful scythe, and no mean mower, to cut so much at one stroke!’ and I am very apprehensive, that the following axiom of interpretation will prove such a scythe in his own hand, respecting many of the arguments for Pædobaptism. The axiom is, ‘As nothing should be considered as an established principle of faith, which is not in some part of Scripture delivered with *perspicuity*; SO THAT PERSPICUITY SHOULD BE SOUGHT FOR PRINCIPALLY WHERE THE POINT IN QUESTION IS MOST PROFESSEDLY HANDLED*.’—That this rule of interpretation is good, Protestant authors in general will readily allow; yet not more generally than they do, that baptism is a merely positive institute. It is on the grand principle of this axiom, that we oppose Pædobaptism; and to this axiom, in the following pages, I shall frequently recur. But I produce it here only to show, the incongruity of my opponent’s conduct in maintaining, that the baptismal statute does not prescribe, either the specific *action* to be performed, or the *qualifications* of the-subject. For where—in the spirit of this axiom—where are we to find, either the action to be performed, or the proper subject of that action, if not *principally* in the LAW of baptism; and next, in the history of apostolic practice? Where did the ancient Jews look—nay, where would our author himself look, for the mode and subject of circumcision, but first, and principally,

* Note on MORRICE, p. 368.

in the *law* of that institute; and then in the sacred records of authorized practice? Where should subjects find the legislative will of their sovereign in any case, except principally, and first of all, in the *law* of the case? Would our author, for instance, if desirous of knowing the subjects and *quantum* of a modern impost, have recourse to the old Saxon or Norman laws of this country; or to the statute made and provided for the very case? Or, if inclined to know the will of our British legislature, whether he be liable to serve a parochial office, or to be summoned as a juror, would he look into parliamentary statutes that were made prior to the Revolution; or into such as were enacted since that memorable period, in which there is not a word about either the one or the other of those immunities for Protestant Dissenting ministers; or into the common law of the land; or, finally, into the Act of Toleration? Common sense would certainly teach him to peruse the last, as the *principal*, if not the only rule, by which to form his judgment upon those cases.

It is a general moral principle, that civil obedience is due from subjects to their lawful sovereign; and that, while the government under which they live affords protection, they are under obligation to support it, by the payment of legal taxes: yet that obedience, and these taxes, are directed and modified by particular laws of the state; one statute requiring them in this way, and another in that. But in what part of the legal code should a subject look for direction in any particular case, if not into *the statute relating to that very case*? We may therefore conclude, that the *law* of any case, is universally the *principal*, if not the only rule of obedience respecting that case; whether the obedience in question be required of subjects, to a secular sovereign; or of man, to God.—Why, then, should

Dr. W.

Dr. W. discard the law of baptism, as absolutely insufficient for our direction, either as to the mode of administration, or as to qualifications for the ordinance? Why have recourse to institutions and to laws of the Jewish church—institutions and laws that were given so many ages before Christian baptism existed, and are now obsolete—in order to learn what baptizing is, and who should be baptized? Why recur, for the same purpose, to the law of nature, to merely moral precepts, and to a long course of analogical reasoning? Did Elijah say to Ahaziah, *Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron* *? And may I not ask, Is there no King, no Legislator, no law of baptism, in the New Testament church; to teach us its constitution, its privileges, its duties, and its initial rite; that Dr. W. recurs with such frequency to the abrogated statutes of Judaism, to the law of nature, and to moral precepts, for intelligence respecting those particulars? Why, if his procedure be just, should he expressly call the baptismal commission, ‘the law which is deemed THE RULE of entrance into the church militant †?’ Can it be the rule of entrance into the church, without being the rule of baptizing, both as to mode and subject?

Did I repeatedly demand, *why*? the reason is plain. Infant sprinkling must be supported; and it must ~~be~~ supported by an *appearance* of scriptural evidence. To effect which, frequent recourse is had to the institutes, the privileges, and the laws of Judaism. For, were Infant sprinkling to stand on the pedestal of merely New Testament law and facts, it would make, in the eyes of Protestants, a deformed appearance, and be in a very tottering situation.—It may be observed, however,

* 2 Kings i. 6, 16. † Vol. I. 330.

that though Paul, when matters of mere decorum in public worship come under his animadversion, has recourse to the law of nature, and to moral principles; yet, when correcting disorders relative to the Lord's supper, he takes a very different method to produce conviction. For he immediately recurs to the *law* of institution; or to the *direct commands* of Christ respecting that very ordinance *. An example this, one would think, worthy of imitation by Dr. W. respecting baptism. Nor can he except against it as not in point: because, according to his avowed principles, the holy supper has no more of a merely positive appointment in it, than baptism itself has. What reason, then, can be assigned, why the law of baptism should not be as capable of directing us in the whole administration of that rite; as the law of the sacred supper, in the case to which I have just referred?

In opposition to Dr. W.'s plea for analogical arguments, from the appointments and rites of Judaism, I will here lay before my reader the reasoning of Mr. TOMBES, who speaks as follows. 'Arguments from analogy, in mere positive rites of the Old Testament, to make rules for observing mere positive ceremonies of the New, without institution gathered by precept or apostolical example, or other declaration, in the New Testament; do suppose that, *without* institution, there may be *par ratio*, a like reason, of the use of the one ceremony, as the other. But this is not true. For, in positive rites, there is no reason for the use of *this*, and not another thing, in *this* manner, to *this* end, by, or to persons, but the will of the Appointer. For there is not any thing—moral in them. They have no general equity. They are supposed to be merely, not mixedly, positive. There-

* 1 Cor. i. 4—15, 23, 24, 25.

'fore, where there is not the like institution, there is
 'not a like reason: and, therefore, this opinion of ana-
 'logy in positive rites, from a parity of reason, without
 'institution in the New Testament, is a mere fancy,
 'and no good ground for an argument—To apply it
 'to the case in hand. Circumcision [for instance,] and
 'baptism, are merely positive ordinances. Mr. B.
 'calls them *positives about worship*. Generally, sacra-
 'ments, by divines, are reckoned among mere positives
 '—The places are innumerable in Protestant writers,
 'and others, to prove this—The reason, then, of bap-
 'tism and circumcision is merely *institution*. If, then,
 'there be not the like institution, there is not the like
 'reason. This argument is confirmed by Mr. M.,
 '[who says,] *The formal reason of the Jews being cir-*
 '*cumcised was the command of God*. Therefore, there
 'is not the like reason of Infant baptism, as of Infant
 'circumcision, without the like command of God.
 'But there is no express command for Infant baptism,
 'as Mr. M. confesseth. Therefore, there is not *par*
 '*ratio*, like reason, of the one as the other.

'I thus argue; If all the laws and commands about
 'the sacraments, positive rites, and ceremonies of the
 'Jews, be now abrogated; then no argument, upon
 'supposed analogy, or parity of reason, from the insti-
 'tution of those abrogated rites, can prove a binding
 'rule to us, about a mere positive rite of the New
 'Testament. For how can that make a binding rule
 'to us, about another mere positive rite without any
 'other institution, which itself is abrogated? That
 'which binds *not at all*, binds not about another thing,
 'v. g. baptism. But all the laws and commands about
 'the sacraments, positive rites, and ceremonies of the
 'Jews, are now abrogated—If we may frame an addi-
 'tion to God's worship, from analogy or resemblance,

' conceived by us, between two ordinances, whereof
 ' one is quite taken away, without any institution ga-
 ' thered by precept or apostolical example ; then a cer-
 ' tain rule may be set down from God's word, *how far*
 ' a man may go in his conceived parity of reason, e-
 ' quity, or analogy, and *where* he must stay. For, to
 ' use the words of the author, whose book is entitled,
 ' *Grallæ ; If Christians must measure their worship ac-*
 ' *cording to the institution and ceremonies of the Jews, it*
 ' *is needful that either they imitate them in all things ;*
 ' *or else, that some OEdipus resolve this riddle, hither-*
 ' *to not resolved, to wit ; What is moral and imitable in*
 ' *those ceremonies, and what not ?* But out of God's
 ' word no rule can be framed to resolve us how far we
 ' must, or may not go, in this conceived parity of
 ' reason, equity, or analogy. *Ergo.* The major is
 ' evinced from the perfection of God's Word, and the
 ' Providence of God, to have the consciences of his peo-
 ' ple rightly guided. The minor is proved, by pro-
 ' voking those analogists that determine from the
 ' commands about the Mosaical rites and usages, what
 ' must be done, or may not be done, about the mere
 ' positive worship and church-order of the New Testa-
 ' ment, *to set down* this rule out of God's Word—If
 ' this way of making rules, binding men's consciences
 ' in mere positive worship,—be valid, then our Chris-
 ' tian liberty from the ceremonial law is made void.
 ' For, by this way of determining things, as of God's
 ' appointment, by our conceived analogy, all, or a
 ' great part, of the ceremonial law may be put on our
 ' necks, under pretence of analogy—For, as CHIL-
 ' LINGWORTH once told KNOT, the Jesuit ; If the
 ' Pope be made sole judge of controversies, and infal-
 ' lible expositor of Scripture ; it will be in effect all
 ' one, as if he were allowed to make a new Scripture,
 and

‘ and articles of faith ; and tyranny may be introduced,
‘ as well by arbitrary expounding, as—by arbitrary
‘ making of laws. So, in this case, the bondage of
‘ Moses his law may be put on our neck, not only by
‘ those that say, it binds in the *letter* ; but also by
‘ those that say, God’s commands about the sacraments
‘ of the Jews bind us in the *analogy* and proportion.
‘ This agument hath strength from the sad experience
‘ the church hath formerly and of late had, in yielding
‘ to these reasonings from analogy, in the many canons
‘ of popes and prelates ; heavily loading God’s church
‘ with rites, and decrees about them, imposed from a
‘ nalogy of the ceremonial laws of Moses. The con-
‘ stitutions of Popes, and canons of prelates, and the
‘ books of the maintainers of them, expounding and
‘ defending their rituals and liturgies, are full of—rites
‘ about priests ; their orders, garments, dues, festivals,
‘ sacraments, votaries, religious houses, and such like,
‘ drawn from Mosaical laws. It is a common com-
‘ plaint of Protestants and antiprelatists, that in imita-
‘ tion of the Jews, under pretence of *analogy*, a new-
‘ named Judaism hath been brought into the Christian
‘ church—Arguments from conceived analogy are but
‘ arguments from that which is *like*, not the *same*. But
‘ such are but weak things. *Proportions are weak*
‘ *probations*, said Mr. RUTHERFORD—They do il-
‘ lustrate, rather than prove : and, therefore, they that
‘ assert that Pædobaptism is fully determined in the
‘ Old Testament, where they have nothing but analo-
‘ gy, from circumcision and the Jewish church-state,
‘ whatever their confidence be, do but show their
‘ weakness *.’

Dr. W. charges our principles and conduct, re-
 specting positive institutions, with various absurdities

* *Antipædobaptism*, Part II. p. 10, 11, 15, 17, 22, 23.

and inconsistencies. He insinuates, for instance, that according to our sentiments those ‘laws and institutions must be *so* plain and easy, that the most ignorant ‘of the righteous CANNOT misinterpret them*.’—That we maintain, positive laws and positive institutes must be *plain*; or, in opposition to mere inference and analogy, expressed in *direct enacting terms*, is a fact: and so do Protestants in general, when disputing with Roman Catholics, as will appear in the following paragraphs. But we have not asserted, nor do we conceive, that they must be so plain and so easy, as to preclude the *possibility* of a righteous person misinterpreting them. For, to such prejudices are even upright persons liable, on certain occasions, that no law, however plain, is perfectly secured from being misinterpreted by them.—Of this we have an example respecting the baptismal statute; which, if I mistake not, Dr. W. himself must acknowledge to be quite pertinent. For thus my author: ‘We hold, as well ‘as our opponents, that WATER is *essential* to the ‘christian purification, because *plainly* asserted†.’ But if essential, it must be made so by the *law* of baptism. Yet, *plain* as it is in our author’s view, the people called Quakers do not see it. For thus ROBERT BARCLAY: ‘That he [Christ] commanded his disciples to ‘baptize with *water*, I could never yet read‡.’ Thus also WILLIAM DELL, when interpreting that copy of the baptismal statute which was recorded by Matthew: ‘I would have you to *teach all nations*, and by the ‘ministration of the Spirit, not *baptize*, or *dip them in* ‘*cold water* (as John did in his own baptism, and you ‘in his;) but baptize, or dip them, into the name of ‘God, the Father, Son, and Spirit—And by the name ‘of God is meant the power and virtue of God, or

* Vol. I. 44. † Vol. II. 179. ‡ *Apology*, Prop. xii. § 5.

‘ God himself—That is, by your ministry, which shall
 ‘ be in the Spirit, and not in the letter, you shall baptize
 ‘ them, or dip them, or interest them into the name of
 ‘ God*.’ Such, I presume, is the common sentiment
 of our fellow Protestants, the Quakers; and yet their
 want of general integrity will not be suspected by
 Dr. W.

Our author tacitly charges us with a gross mistake
 for maintaining, that the action called *baptizing* is
 clearly revealed, because there is a ‘ *great diversity*
 ‘ of opinions respecting that action †.’ With an ill
 grace does my opponent make this objection, while
 he considers it as *extremely plain*, that baptism is not
 a merely positive institution; even though he cannot
 but acknowledge, that Pædobaptists *in general*, and
 for aught I have observed he might have said *univer-*
sally, have constantly mentioned it in that light ‡. For
 on his own principle it appears, that the nature of a
 divine law may be *very plain*, though none but Dr.
 W. have had sense and impartiality enough to discern
 it.—Besides, though the *practice* of Christian com-
 munities has been various; yet the generality of learn-
 ed men, in all ages and in all countries, have agreed to
 affix the *same radical* idea to the enacting term *baptize*.
 Nay, it is apparent, from the testimonies of Pædo-
 baptists themselves, that for a long course of ages the
 almost universal practice was *immersion*; and that
 even to this day it is practised by more than half the
 nominal Christians in the world §.

He proceeds: ‘ It is impossible, on the principle I
 ‘ am opposing, for Mr. B. or Dr. S. to prove their
 ‘ right and *authority* to administer the ordinance of
 ‘ baptism to any subject, and of consequence the *vali-*

* *Select Works*, p. 395, 396. Lond. 1773. † Vol. I. 56.
 ‡ Vol. I. 34. § See *Pædobap. Exam.* Vol. I. Chap. iv. v.

'duty of the action.' *Impossible!* but what strange principle do the Doctor and I hold, that infers any such impossibility? Hear it, ye Protestants, who detest the superstitions of Popery!—hear it, and judge; for the monstrous principle is, '*That nothing short of a PRECEPT or PRECEDENT will suffice for the due performance of the duty**.' Now, reader, are not you terribly shocked at this deformed principle? Does it not outrage common sense, and necessarily infer the clearest impossibility? If, however, you should, after poring upon it, consider it as a harmless position, or even as a grand Protestant principle; have 'recourse to your glasses, and wipe them clean,' and then you will be sure to see its various deformity with great abhorrence. I cannot but hope, notwithstanding, that its ugly appearance will not deprive you of selfpossession; and then you may be able to reflect on the following particulars.

That the position of which Dr. W. complains, is not singular, and invented by us to support a new hypothesis, like his relative to positive institutions, is plain from the subsequent quotations. Thus, then, Bp. STILLINGFLEET: 'In immediate positive acts of worship towards God,—nothing is lawful any further than it is founded upon a divine *command*†.' Bp. TAYLOR: 'All positive precepts—admit no degrees, nor suppletory and commutation: because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that *in individuo* which God points at: it is that in which he will make the trial of our obedience: it is that in which he will be so perfectly obeyed, that he will not be disputed with, or enquired of, *why* and *how*, but just according to the measures

* Vol. I. 57. † *Irenicum*, B. I. Chap. i. p. 6. Edit. 2d.

† there

‘there set down: *so, and no more, and no less, and no otherwise**.’ R^p. BURNET: ‘Sacraments are positive precepts, which are to be measured *only* by the institution, in which there is not room left for us to carry them any further †.’ C^HEMNITIUS: ‘What ever is maintained to be necessary in the church of Christ, should have a *command* in the divine word, and *scriptural examples* ‡.’ D^r. OWEN: ‘All worship is obedience; obedience respects authority; and authority exerts itself in *commands*—What men have a *right* to do in the church of God, that they have a *command* to do §.’ A^NONYMOUS: ‘There is nothing relating to instituted worship, as such,—that is *lawful*, but is our *necessary duty*; viz. necessary, *‘necessitate præcepti* instituting it ||.’ Many similar testimonies might be added, but these may suffice; and it should be remembered, that these authors considered baptism as a *merely positive* institute. •

Now, reader, what is there in our position against which Dr. W. protests, as inferring an *impossibility*, except an application of the general principle, avowed by these authors and a great number of others, to a particular case? But perhaps he may equally censure them for these positions, as he does both them and a thousand more, for considering baptism, without limitation, as a *positive* institute. Lest that, therefore, should prove a fact, I will appeal to another authority, which is ~~that~~ of Dr. W. himself.—That nothing of a ritual nature can be considered as acceptable to God, except it be ‘divinely instituted,’ he seems to hold as an indisputable truth ¶: and though he maintain that the ‘mini-

* *Ductor Dubitant.* B. ii. Chap. iii. § 18. † *Exposit.* xxxix Articles, Art. xxvii. p. 279. Edit. 5th. ‡ *Examen Concil. Trident.* p. 285. Genév. 1634. § *On Heb.* i. 6 and vii. 4, 5, 6. || *Jerubbaal*, p. 458. See *Pædobap. Exam.* Vol. I. Chap. i. Vol. II. Chap. i. Reflect. iii. ¶ Vol. I. 235.

'sterial commission to baptize, is a discretionary trust ; yet he asserts that 'the gospel revelation is *the RULE* and 'POSITIVE *directory*' for the execution of that sacred trust *. But can any religious action, partaking of a positive nature, be justly considered as *divinely instituted*, for which there is neither a divine *command*, nor an authentic *precedent*, recorded in the holy Scripture ? Or, can any thing in the *gospel revelation* be viewed as *the RULE*, and POSITIVE *directory* for that action, short of some divine *command*, or some divinely authorized *example* ? Nor, according to his own view of the case, can a directory be *positive*, that is not express and unequivocal. It follows, therefore, on his own principles, that our position which he reprobates, is just and proper.

The gospel revelation is the rule and positive directory. If my opponent had not 'shown his opinion' to the contrary, I should certainly have continued to consider the *baptismal statute* in that light. But, so great is our author's aversion to *the law of baptism* being the *rule of baptizing*, that he would almost as readily admit *Magna Charta* for that purpose: and this, even while he discovers no objection to the eucharistical statute being treated as '*the RULE* and positive directory' for administering the holy supper.—It follows, however, from his own assertion, that the law of *nature* is no part of the rule: and therefore his various appeals to that law, respecting baptism, must be impertinent. Nor can this be denied, without maintaining, that the law of nature constitutes a part of 'the gospel revelation ;' which Dr. W., I presume, does not believe.—It is equally clear, that merely *moral* precepts, though recorded by inspired writers, are not any part of the rule: for neither do they constitute,

although they accompany, what is properly called 'the *gospel* revelation.' Because the Gospel is *glad tidings*—is a manifestation of mercy to the miserable; of grace to the unworthy; of Jesus Christ coming into the world to save the chief of sinners. But merely moral precepts are not of that nature: and, therefore, notwithstanding all their utility, are no part of what, strictly speaking, is denominated the '*Gospel* revelation.'

The gospel revelation is THE RULE and positive directory. But what does he mean by, *The gospel revelation*? That declaration of divine mercy to sinners, which is contained in the *New Testament*, and the *Christian Economy*; as contradistinguished to the *Old Testament*, and the *Mosaic Dispensation*? That cannot be, except he avowedly depart from his own rule: because he, at every turn, in proof of his point, appeals to the *Old Testament*, and to the appointments of *Judaism*. Nor, detached from those resources, do I think he would ever attempt a vindication of Infant sprinkling.—If, therefore, we understand the expressions, '*gospel revelation*,' in a consistency with his own conduct, it must be considered as including the manifestations of divine mercy in general, whether as contained in the *Old Testament*, or in the *New*.

The gospel revelation, then, in its utmost latitude, is THE rule and positive directory. As if that revelation were principally designed to be the rule for administering *baptism*! Surely, it should be considered as the rule for administering the Lord's supper also! But what would Dr. W.'s readers have thought, had he said, when treating of circumcision; The *Mosaic revelation* was THE rule and positive directory for it? Or, The *gospel revelation* is THE rule and positive directory for the holy supper? Would they have admired, either the penetration of his judgment, or the

the accuracy of his pen? It may be answered, in that obsolete phrase, *I throw up.* Yet, for each, there is equal reason.—Where, then, shall we find that ‘positive directory’ of which he speaks? In the Old Testament, or in the New? for any opponent will not deny, that each of them contains a ‘gospel revelation.’ It seems, indeed, as if in his opinion almost every thing included under that denomination would furnish its quota, towards a *rule* for the administration of baptism: provided, that you except the *baptifmal statute*, the baptism of the *Eunuch*, and various other passages in the New Testament, where the ordinance is *expressly* mentioned. For these, and especially the *law* of baptism, should not at any rate be admitted as constituting *the rule*; because Infant sprinkling cannot bear it.—This exception being allowed, you may readily find a ‘positive directory,’ as to the *mode* of administration, in the ancient ceremonial purifications: for they contain a part of that ‘gospel revelation’ with which Jehovah indulged the Jewish church. Wherever, therefore, in sacred Writ, you meet with purification by water, you may safely say, *There is THE rule of administering Christian baptism*; and a much better directory for that purpose, than any thing contained in the baptifmal statute, or in the apostolic history of baptifmal practice.—As to the *subject*, you need *only* to dip into the third of Genesis, to find *the rule* suggested; into the history of Noah, to meet with it indisputably implied; into the life of Abraham, to behold it written as with a sunbeam; into the following prophecies, by David and others, to find that rule abundantly confirmed; and to peruse the New Testament, in order to be convinced, that the forementioned rule is not contravened. Now, the gospel revelation at large being the *positive* directory, respecting
both

both mode and subject; and the evangelical part of the Old Testament so clearly containing that *rule* of proceeding; it cannot be a just ground of surprise to any, that the law of baptism, as recorded by Matthew and Mark, should have nothing determinate, either as to mode or subject; but implicitly remit us to evangelical truth in general, for the qualifications of proper subjects; and to typical purifications by water, in particular, for the legitimate mode of performance. This being the case of the case, according to Dr. W., we are in the most hopeful way of discarding the baptismal statute from having any concern in the ordinance, (except so far as relates to the *verbal form* of administration) that analogical reasoning may have its full scope, and appear in all its glory!

But, in opposition to this, let us appeal to the nature of the case itself. Baptism was divinely instituted. In the administration of that institute, some action must be performed on a certain subject. Now, as our author neither pleads for an action of *any* kind, nor for *all* sorts of subjects, without distinction, being admissible; there must be some *criterion* by which to distinguish both the action and the subject, from all other actions and subjects, not intended by the Institutor. But how is it possible for an administrator, with all his discretion, to make the necessary distinction, both as to the action and the subject, without either a divine command, or an authentic example; relative to the very case?—On the principle of reasoning here opposed, there was, to human appearance, but little occasion for the blessed God, when he appointed circumcision, to have been so particular, in the law of that rite, respecting infants. For, previous to that appointment, *the gospel was preached to Abraham**;

* Gal. iii. 8.

and, consequently, he had a 'gospel revelation.' That eminent patriarch, there is little reason to doubt, must also know whether infants, from the earliest age to his own time, had been considered as members of the visible church. Nor was he less capable than my opponent, of distinguishing between a duty and a benefit; of reasoning analogically from previous manifestations of the divine will, and from the relative state of infants; or of inferring their claim to a ritual service. But, notwithstanding this capacity of the venerable ancient, Jehovah did not leave the right of infants in that case to be inferred by the labour of genius, exerting itself in analogical disquisitions. No; as he intended circumcision for infants, they were particularly specified in the law of institution: so that neither Abraham, nor any of his posterity, had the least need of moral principles, or of analogy, in order to learn how the rite should be performed, or to whom it belonged. For it is plain, that nothing more was necessary than impartially to consider the *law of institution*, and to act upon it. Nor can Dr. W. produce a single instance, of a ritual kind, from the records of Moses, in which this was not the case.—Whereas, according to the avowed opinion of my opponent, it is quite otherwise respecting the law of baptism. For, if his argumentation be just, it is of little use to study that sacred statute in order to learn, either whom the Lawgiver intended should be baptized, or in what manner the rite should be performed.—But, Infant sprinkling must be supported; and for that reason it is necessary *the law of baptism* should not be treated as *the rule of baptizing*. A conduct so strange, and so disrespectful to the legislative character of Jesus Christ, that it may well be considered as a libel on that law, and as an insult on common sense.

Our author, indeed, very unfairly represents us, as
renoun-

renouncing the aids of 'sober reason,' and of 'common sense *,' with reference to the doctrine of positive institutes. Having, as already observed, pronounced 'the gospel revelation *the RULE and positive directory*' for the administration of baptism, he adds ; 'Can any one, who properly considers the nature of 'divine laws, their separate and respective influence, 'the nature of positive authority in particular, hesitate 'a moment about the necessity of the *light of nature 'and reason* to assist in the *application* of that rule,' and positive directory †?—Without hesitation, or the least apprehension respecting our cause, I answer NO ; nor does any part of our conduct, that I recollect, imply the contrary. We never yet maintained, that those concerned in estimating the qualifications of a candidate for baptism, and in considering the proper mode of administration, should entirely discard the light of reason and commence idiots, in order to apply the baptismal rule. Every one, surely, must admit, that pleading the *law* of baptism, in connection with *apostolic practice*, as quite sufficient for our direction ; and maintaining, that arguing from general moral principles, and from such passages of Scripture as neither mention baptism, nor have any allusion to it, are foreign to the purpose ; are very different things from denying that the 'light of nature and reason' should be at all concerned in applying the baptismal statute. Because that law not being enacted for idiots, for madmen, or for brutes, but for human creatures possessing the use of reason, and that it might be *obeyed* ; the powers of rationality must either be employed on its enacting terms to know their meaning, and in a way of submission to divine authority, when that meaning is discovered, or there can be no obedience.—Nay, with

* Vol. I. 80. † Vol. I. 80, 225.

reference to qualifications for baptism, and to obedience in the administration of it, we insist on the light of reason existing and operating, where Dr. W. thinks it of no importance; and where, without a miracle, it neither does, nor can exist. For he has abundantly and solemnly 'shown his opinion,' that mere infants are perfectly proper subjects of the institute; though it be undeniably manifest, that they neither perform an act of obedience, nor possess the light of reason. It must be with an ill grace, therefore, that our opponents charge us with implicitly cashiering the light of reason, respecting the *law* of baptism; while they professedly, and almost universally, disregard it in the *subject* of baptism: even though they are obliged to acknowledge, that Infant baptism is not expressly required, as Infant circumcision was of old.

In another place our author says; 'I insist it is not 'in [Mr. B.'s] power to perform his appointed work, 'to *teach* in order to baptism, but by the aids of moral 'and analogical reasoning. Without this he will be 'at a loss about the *kind* and the *degree* of teaching *.' But Mr. B. has no great need 'of moral and analogi- 'cal reasoning' to inform him, that an infant of eight days or a month old, is neither capable of any *kind*, nor any *degree*, of teaching: so that be the word *teach* ever so vague, it cannot in any sense apply to infants.

—My opponent seems to forget, that *baptism* in the name of the Father, of the Son, and of the Holy Spirit, is a very different thing from *teaching*, or from religious instruction, whether public or private. The latter, as to its *general* nature, stands on a merely moral ground; is enforced by that law of nature to which our author so often appeals; and is, Dr. OWEN

assures us, a ‘duty *moral* in its own nature*.’ For though public evangelical teaching have the sanction of divine appointment; and though abilities for that work be the donation of our ascended Saviour, who bestows them as he pleases; yet, under every Dispensation of divine grace, it has been the duty, not only of parents to instruct their children in the concerns of religion, but of others that were enabled so to do, and had a *call* in Providence, to teach their neighbours. Whereas *baptism* is peculiar to the Christian Œconomy, and the whole of its administration depends on a special manifestation of the divine will. Consequently, whatever necessity there may be for moral and analogical reasoning, with reference to *teaching*; no just inference can be drawn from it, with regard to *baptism*.

As to those who are naturally capable of being taught, and of professing faith in the Son of God, we labour under no greater difficulty respecting baptism, than Dr. W. does with reference to the Lord’s supper. Yet he says, ‘I maintain, that the *very nature* of the eucharist requires eating bread and drinking wine *in remembrance* of Christ; that *remembering* Christ, *discerning* the Lord’s body, and previous *self-examination*, are ESSENTIAL qualifications of a worthy communicant †.’ Nay, in his *Abridgment* of Mr. MORRICE’s *Social Religion*, when describing the duty of evangelical pastors relating to the Lord’s table, he tells us; That they are ‘to keep to the institution of Christ, and *take care that holy things should be only to holy persons* ‡.’ Now it would be extremely strange, were there any more difficulty in determining who are so *taught*, as to make a credible

* *True Nature of a Gospel Church and its Gov.* p. 95. † Vol. II. 255. ‡ *Social Relig.* p. 96.

profession of *believing* the gospel, in order to baptism; than there is in concluding, who they are that *remember* Christ, *discern* his body, *examine* themselves, and are *holy* persons. Yet the latter are considered by Mr. MORRICE and his Abridger, as *essential* qualifications for the Lord's table; and the administrator of the holy supper is represented as bound to be careful that none but *holy* persons be admitted to full communion. My opponent, therefore, to be consistent, should either encourage a promiscuous approach to the table of our Lord, or discard this objection.

It is worthy of being remarked, that when qualifications for the Lord's supper are under consideration, my opponent unites with Mr. MORRICE, in having *immediate recourse* to the institution, or law of the ordinance, as *the* RULE, by which to determine the character of the candidates, just as we do respecting baptism. Nor does he feel the least necessity for applying to Moses, to David, or to any of the ancient prophets, in order to learn, by a long series of analogical reasoning, who are properly qualified for the Lord's table. No; what is *directly* and *expressly* spoken of the holy supper, is, with him, the *only* RULE—the *divine* LAW, both of admission and of administration. Whereas, when prerequisites for baptism, and the proper mode of administration, come under discussion, he boldly denies the words of institution, or *law* of the ordinance, to be the rule: maintaining, that we must of necessity seek for documents extremely different from the *law* of baptism, in order to know what baptism is, and to whom it belongs. He admits, however, that the sphere of enquiry is large, and that the means of information are numerous. For he asserts, that 'the gospel revelation is *the* RULE and *positive* 'directory.' Wherever you meet, from the third of

Genesis to the end of Revelation, with a manifestation of divine mercy to miserable sinners, you may therefore say; *THERE is the rule of baptismal duty.*

Without moral and analogical reasoning, he will be at a loss about the kind and the degree of teaching. But Dr. W. seems to forget that there are *two copies* of the baptismal statute, and equally authentic; which, though perfectly the same as to their design, are manifestly different in the form of expression. Now, in one of those copies, the *kind* of teaching is expressed by, *Preach the GOSPEL*, or proclaim the glad tidings; and the *degree* of teaching by, *He that BELIEVETH* the gracious truth so published, or taught.—Relative to this particular, Mr. BAXTER says: ‘As it is *a making disciples*, which is first expressed in Matthew; so ‘Mark expoundeth *who* these disciples are, (as to the ‘aged) by putting *believing* before baptism: and that ‘we may know that it is justifying faith that he ‘meaneth, he annexeth first baptism, and then the ‘promise of salvation. *He that believeth and is baptized shall be saved**.’ Provided, therefore, we do but regard the law of baptism with a degree of impartiality, equal to that which is paid by Protestants to the law of the sacred supper; there will be no more necessity of recurring to moral considerations, or to the doctrine of analogy, in the one case than in the other. But who, except Roman Catholics, ever thought of analogical reasoning being necessary to understand those enacting terms; *Take—eat—DRINK—in remembrance of me?* Why, then, should any Protestant imagine, that the meaning of those expressions in the law before us, *Teach—believeth—baptizing—* cannot be understood, without the circuitous labour of analogical disquisition? Must we necessarily recur

* *Disputations on Right to Sacraments*, p. 149.

to the third, or to the seventeenth of Genesis, and such like passages, to know what is meant by the term *teach*, and the word *believe*, as contained in the law of baptism? Or, to use an elegant expression of our author's, must we *rummage* the Mosaic institutes for purification by water, before we can understand what that capital term *baptizing* means? Let common sense, and common impartiality, forbid the thought! —The ANALYTICAL REVIEWER, when remarking Dr. W.'s conduct in this respect, says: 'Some may, perhaps, object to what the author offers on these heads, that he confounds the use of our reason and judgment, which is necessary to understand the words or language of: a command, with the application of our reason to form *conclusions* and *rules* on points about which the command is *silent**.'—I may add, why should moral considerations and analogical reasoning be necessary in this case, rather than in a multitude of similar cases under the former Economy? Or, were the ancient people of God obliged to adopt our author's method, respecting the law of circumcision—of the passover—of sacrifices—and of the various purifications? We may rest assured that they were under no such necessity: partly, because the law of each case had no need to be so elucidated; and, partly, because the bulk of the people were absolutely incapable of such analogical researches.

I said, *Incapable of such analogical researches*. This is a fact, with regard to the instance now before us. For, are there not multitudes of Christians—is not a great majority of those who are so called, either for want of talents, or of opportunity, *incapable* of that analogical investigation which, according to Dr. W., is necessary to understand the law of baptism? Nay,

* *Analytical Review*, Vol. X. p. 521.

are not many of them incompetent even to understand his *own reasoning* on the subject? But if so, the generality of our Lord's disciples must, in this case, entirely depend on the judgment and integrity of the wisest few; and, with regard to parents in general, Infant sprinkling must proceed on the ground of an implicit faith. The procedure, therefore, for which my opponent pleads, is of itself a strong presumptive evidence that he is under a gross mistake.—Whereas, let but the word βαπτίζοντες be fairly translated into plain English, as the other words of the sacred statute are; and the most illiterate person, if he can read his own language, may find both the qualifications for baptism, and the proper mode of administration, *expressly* contained in the law itself. Nor is this any thing more than what is common to wise and good laws, whether they be divine or human. For it is natural to suppose that the laws of a prudent and righteous legislator, will always contain such a description of the subjects whom those laws are intended to affect, and of the obedience required, as is intelligible by the parties concerned; without their having recourse to obsolete statutes that have been repealed for a thousand years, or to other laws of a modern date, (except in case of an *express reference* to them) in order to learn who are obliged, and the obedience enjoined. Thus it was in the Mosaic institutes; thus it is in the eucharistical statute; and thus it will ever be in laws that are wise and salutary.

Why, then, should Dr. W. insist on such an exception to the general course of legislation, with regard to the law of baptism? Why contend for analogical reasoning as absolutely necessary to discover both mode and subject? The evident reason is, that he may evade the proper, natural, and obvious meaning of those

important words, *teach—believes—baptize*. Had he confined his analogical reasoning within such bounds as left the native import of enacting terms unimpaired, and permitted the law of baptism to speak for itself, his mistake would have been of small importance in this dispute. But as his doctrine of analogy contradicts the radical signification of commanding terms, forbids the Legislator to be heard in his own law, and usurps the throne of legislation, it deserves the most resolute opposition.—Yet, strange as this conduct is, the exigence of my opponent's cause requires it. For Infant sprinkling is of so delicate a constitution, that it faints and is ready to die, if the law of baptism be considered as *the* RULE of both mode and subject. Nor is there any other plausible way for a Protestant Dissenter to exclude the ill favoured radical meaning of those enacting words, *teach—believes—baptize*, besides that of analogical reasoning. Among Protestants, therefore, and especially among Protestant Nonconformists, the doctrine of analogy is the very life of Pædobaptism. For, incongruous as the supposition is, if *the* RULE of baptizing, both as to subject and mode, be not a very different thing from *the* LAW of baptism, Infant sprinkling cannot subsist. Whereas, could it be proved, or were it universally admitted, that though the baptismal statute be recorded by Matthew and Mark only; yet that the 'gospel revelation is *the* 'RULE' of administration, and that this 'positive 'directory' may be found in the Pentateuch, in the Psalms, and in the Prophets, besides various places in the New Testament where baptism is not mentioned; Infant sprinkling would be in a fair way to live and flourish.

If our author's mode of arguing be legitimate, it may be justly questioned whether the commanding terms of
of

of any law that is concisely expressed can be understood, or any word be properly defined, without the use of analogy. But is this his constant course of proceeding, whenever he hears any one speak of *teaching*, of *believing*, or of *baptizing*? Does he in these and similar cases always employ the doctrine of resemblance, of proportion, or of analogy, to know the meaning of what is written or spoken? Is it common for Protestants, in other instances, thus to proceed, and especially with reference to the Lord's supper? Or, if our Episcopalian Brethren adopt that mode of arguing, when defending any of their peculiarities, is it usual for Protestant Dissenters to approve their conduct? Why, then, should Infant sprinkling be treated by Protestant Nonconformists, as if it possessed the exclusive privilege of being defended *principally* on the ground of analogy? No reason for this can be assigned, except the *necessity* of the case: which necessity is to us the strongest presumptive proof, that Infant sprinkling is not founded in Scripture.

In opposition to the idea of our Lord having been plain and explicit in the law of baptism, and that it is easy to be understood, Dr. W. asks and answers in the following manner: 'What *sense* of the institution is so plain and easy? Mr. B. and Dr. S., no doubt, think that their *own* sense bids fair for this character. But here is an extraordinary phenomenon! here are not a few thousands of honest Christians; not a few hundreds of judicious divines, learned critics, profound scholars; commentators who have developed the most abstruse parts of holy writ; who yet cannot see this sense of the institution which is so *easy*. Can *that* sense of a passage of Scripture, or of the nature and design of an institution, be with any propriety called *plain* and *easy*, *clear*, *explicit*, and *most intelligible*, which five men

‘out of twenty contend is the true sense, but which the
 ‘other fifteen, possessed of an equal share of parts, piety
 ‘and learning, maintain is the wrong sense?—I would
 ‘rather infer, and with what propriety let the reader
 ‘judge, that either the Antipædobaptist sense of Christ’s
 ‘institution is *not at all* the true sense, or, at any rate, a
 ‘sense *very difficult* to come at *.’ In reply to this, let the
 following things be considered.—The Roman Catholics,
 when vindicating their variously erroneous cause,
 and to serve a purpose, have sometimes asserted, ‘That
 ‘the doctrine of the Trinity is not *plain* in Scripture.’
 To which Dr. SHERLOCK replies; ‘That is, what-
 ‘ever some men deny, is not plain: and therefore
 ‘Christianity itself is not plain, because Jews, and
 ‘Turks, and Heathens deny it. Is the form of bap-
 ‘tism plainly contained in Scripture, to *baptize in the*
 ‘*name of the Father, of the Son, and of the Holy Ghost?*
 ‘And yet many of the ancient heretics, who corrupt-
 ‘ed the doctrine of the Trinity, would not use this
 ‘form: which is as good an argument, that this form
 ‘is not plain, as that the doctrine of the Trinity is not.’
 And, indeed, if one be plain, the other must be [so
 ‘too;] unless we will say, that we are baptized in *the*
 ‘*name*, that is, into the faith and worship of creatures †.’

Though we are far from pleading the authority of
 numbers, as decisively in our favour, except it be in
 the *argumentum ad hominem*; yet, with regard to our
 sense of the term *baptize*, my opponent should have
 remembered, that for thirteen hundred years, the whole
 of what was called the Christian world uniformly act-
 ed upon it, except in extraordinary cases; and that
 even to this day about one half the nominal Christians
 on earth practise immersion, as the most learned Pæ-

* Vol. I. p. 41.

† *Preserv. against Popery*, Title
 IV. p. 43.

dabaptists themselves declare. Those very Pædobaptists have also accounted for the commencement of *Infant* baptism, and for the introduction of *pouring* or of *sprinkling* instead of immersion, in a manner that is perfectly consistent with our sense of the institution*. Nor do I recollect that any of the Ancients, in the third and following centuries, ever pleaded the *baptismal statute* in favour of Pædobaptism; any more than they did the *law* of the sacred supper, in support of Infant communion: but in each case they had recourse to passages where the ordinance in question was not so much as mentioned.

Again: It is a strong presumption that the Pædobaptist sense of passages in the New Testament relative to baptism, is either ‘not at all the *true* sense, or at ‘any rate a sense very difficult to come at;’ that, so far as I have observed, none but those who are professedly in the practice of Pædobaptism can discover it. Whereas the whole body of people called Quakers, without one exception occurring to my notice, consider our sense as plain and easy, so far as is consistent with their entire neglect of baptism. But can that sense be clear and plain, which, I will not say, *five* out of *twenty*, but *one* out of *ten thousand*, among those who are most impartial, cannot discern? For the Quakers, as we have before seen, unanimously consider Infant sprinkling as a human invention. This, therefore, must be an ‘extraordinary phenomenon,’ if the Pædobaptist sense be clear and plain.—Besides, if there be any propriety in this way of arguing, it will apply with still greater force against our author’s denial of baptism being a merely *positive* institution. For he is the *only*:

* See *Pædobap. Exam.* Vol. I. Chap. iv, v, vii. Vol. II.. Chap. ii. iii.

writer with whom I have met, or of whom I ever heard, who either denied or doubted the fact.

The reasoning of my opponent supposes, that whatever sense is affixed by the generality of common Christians, and of learned authors, either to a doctrinal text, or to an institution of Christ; must be more plain and easy than that which is annexed to it by the few. But, were this a fact, the argument would prove much more than Dr. W. can possibly admit; as the following instances will manifestly show.—The time was when this way of arguing might have been urged with much greater force in favour of Infant *communion*, than it is now for Infant baptism. Because the most learned Pædobaptists themselves have assured us, that through the space of about six hundred years, commencing from the time of CYPRIAN, it was the general, and even the universal practice, to make infants partakers of the holy supper*. Now, had there been a few dissenters from that practice, who pleaded, as Dr. W. does, that a *remembrance* of Christ, *discerning* the Lord's, body and *self-examination*, were plainly revealed *essential qualifications* for approaching the holy table; this argument would have been an admirably presumptive proof, that *their sense* of the eucharistical statute was, either '*not at all* the true sense, or a sense '*very difficult* to come at.' For if there were any nonconformists to that practice, it is probable they were, not as *five to twenty*, but as *one to a million*.—This retortion would be equally valid, with regard to Infant communion, as practised at this day in all the branches of the Greek and Oriental churches, respecting individual dissenters from that custom, if any such there be among them.—Our author's way of reasoning would equally defend the constitution, government, and

* See *Pædobap. Exam.* Vol. II. Chap. v.

rites of the Church of England, against the objections of Protestant Dissenters. For though the Nonconformists in this kingdom be a considerable body of people; yet, compared with professed members of the English Establishment, their number is far from being as five to fifteen, or as five to twenty. Should our author, therefore, plead passages of Scripture as *plainly* against the hierarchy and forms of worship in that Establishment, Episcopalians might with as much propriety reply; ‘Here is an extraordinary phenomenon! ‘here are not a few thousands of honest Christians; ‘not a few hundreds of judicious divines, learned critics, and profound scholars; who yet cannot see’ that *plain* sense of the passages in question. Upon which they might infer, that the plain sense for which he pleads is either ‘*not at all* the true sense, or at any ‘rate a sense *very difficult* to come at.’ Nay, were there any force in this argument, it might be employed to prove, that the Papal supremacy, transubstantiation, and many of the Popish superstitions, are more plainly revealed in Scripture, than the opposite sentiments of Protestants: because the bounds of the Romish communion are far more extensive than those of Protestantism; nor are the Popish ecclesiastics less learned than academical professors and ministers in Protestant countries.—Once more: That doctrines and facts may be *very plainly* revealed in Scripture, while great numbers of sensible and learned men deny that they there exist, Dr. W. believes as well as I. Of this number are, the law of baptism, as a standing institute, which is denied by the Quakers; the doctrine of the Trinity, the proper Deity of Christ, his claim to divine worship, his atonement for sin, hereditary depravity, the necessity of a divine influence on the human heart, justification before God by an imputed

righteousness, and several other particulars of a kindred kind; all which are denied by great numbers, who bear the name of Christians. I cannot forbear suspecting, however, that Dr. W. must consider the greater part of these doctrines and facts as *rather more plainly* revealed in Scripture than Infant sprinkling, notwithstanding the opposition with which they meet from one and another.

Dr. W. charges our principles and conduct, respecting positive institutions, with inconsistency. For thus he interrogates; ‘On what principle, except what they affect to discard, do our opponents retain some of the positive rites of the New Testament and reject others? Why regard *baptism* and the *eucharist* as of standing obligation; while the *pedilavium* and *feasts of charity* (the former enjoined expressly by our Lord, and both practised by the disciples of the apostolic age, (see John xiii. 14, 15. 1 Tim. v. 10. Jude 12.) are judged unworthy of continuance? Why receive *females* to communion, or adopt the *first* day of the week for the Christian sabbath*?’—The principle which I have avowed, and in opposition to which these interrogatories are produced, is very unfairly represented by our author. ‘If, says he, we resign this maxim, that a positive precept or duty excludes all moral reasoning, analogy and inference, we open a door to numberless innovations, and deprive ourselves of a necessary barrier against the encroachments of Popery, and so on †:’ marking these words with inverted commas, and referring to particular pages in the first edition of my book, as if it had been a quotation *verbatim*. In another place he represents our principle thus: ‘The mercenary forces they place in front must be such as these. *There is*

* Vol. I. 92, 93. † Vol. I. 90.

‘no EXPRESS precept or precedent, in the New Testament for Pædobaptism.—That such passages [in which there is an *express* precept or precedent] ARE OUR ONLY RULE OF DOCTRINE AND WORSHIP*.’ A most shamefully inadvertent misrepresentation this! As if we applied the principle, equally to articles of a *moral*, as to those of a *positive* kind! But if the reader be pleased to examine for himself he will find, that the principle, and the manner of introducing it, are as follow. ‘Some [Pædobaptist] authors imagine, that Pædobaptism is lawful, though it be not commanded. But here they seem to forget, that baptism is a *positive* rite, and that, when practised, it is as an act of *divine worship*.’ Then the principle is thus expressed: ‘A precept, therefore, or an example, must be necessary to warrant the performance of it; and, consequently to authorize its administration to any description of persons whatever †.’ After having endeavoured to confirm this principle by argument, and by the reasoning of Dr. OWEN and of HEINECCIUS, which Dr. W. does not honour with the least notice, I add; ‘Unless the principle of reasoning here adopted be just, the arguments of Protestants against unscriptural ceremonies in the Romish communion, will almost universally fail of proving the several points for which they were produced ‡.’ To this my opponent refers, and also to what I here subjoin: ‘Protestant authors in general, when exploding a multitude of ceremonies in the Popish system; and Protestant Dissenters in particular, when opposing various rites appointed in the English Liturgy, are sure to proceed on this principle; *There is neither precept nor precedent for them in the word of God*. This maxim is a firm barrier against encroachments on the govern-

* Vol. I. 202. † Pædobap. Exam. p. 186. ‡ Idem, p. 190.
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‘ment of Christ, by princely domination, priestly pride, and popular unsteadiness. It guards the throne of our ascended Sovereign,’ and so on *. I now appeal to Protestants, and to Nonconformists in general, whether this be not a just view of the grand principle on which they respectively proceed, when opposing the superstitions of Popery, and unscriptural rites in the English Establishment? I demand of Dr. W., if he should think proper again to ‘show his opinion,’ that he would also ‘answer his part;’ by proving, that this principle is not applicable to Infant sprinkling. I further demand, as matter of justice, that when he pretends to quote any thing from *Pædobaptism Examined*, and marks it with inverted commas, he would take a little more care, both as to the language and sense, than he has done in the present instance.

Again: What is there in the principle to which he adverts, that is inconsistent with our conduct respecting those particulars he mentions? The principle itself being no other than that on which Protestants proceed, when convicting the Popish ceremonies of superstition; and Protestant Dissenters, when opposing various rites in the Church of England; if it infer the consequence Dr. W. pretends, with regard to us, it must do the same to an equal degree respecting them. But as Protestants when contending with Papists, and Nonconformists when disputing with English Episcopalians, on this capital principle, never thought of suspending the exercise of reason, of discarding common sense, and of commencing idiots, whenever a scriptural precept, or an apostolic precedent, came under their notice; no more do we, respecting the law of baptism, and obedience to that law in the primitive times. To use the powers of reason on the baptismal statute,

* *Pædobap. Exam.* p. 443.

in order to know the Legislator's will; to consider that statute as the rule of our proceeding, and to compare apostolic practice as illustrating that rule; must necessarily be, as before observed, a very different thing from having recourse to analogical reasoning on passages of sacred writ where baptism is not mentioned, in order to find the rule for both mode and subject. The *former* we approve and practise; the *latter* we discard, not only as impertinent, but as vacating the law of baptism, except so far as relates to the verbal form of administration. For if that law prescribe neither the mode, nor the qualifications of the subject, it prescribes nothing besides a form of words to be pronounced by the administrator.—With regard to baptism and the holy supper, as ordinances of Christian worship, we neither appeal to the Old Testament, nor to such parts of the New as do not mention them, in order to prove their standing obligation. No; for that purpose we directly apply to the institution of each, and to apostolic practice; just as we do respecting the mode and subject of baptism.—As to the other particulars mentioned by Dr. W. in proof of our inconsistency, there is not the least evidence against us from them, except on the supposition that, when a precept or precedent is laid before us, we professed to renounce the exercise of common sense, and to be completely satisfied with the mere *sound* of a divine command, or of a scriptural example: of which there is not the least appearance, either in our principles, or our practice*.

My opponent having very unfairly represented our principle, pretends that the peculiarities of Quakerism are defended on the same general ground. For, when

* See *Pædobap. Exam.* Vol. I. p. 215, 216. *Note*; and TOWGOOD'S *Dissent from the Church of England fully justified*, p. 68, 69.

speaking of the people called Quakers, with reference to our misrepresented principle, he asks; ‘Whence passive obedience and non-resistance? Whence an opposition to all *forensic* swearing, in common with profane? Whence the Quakers’ nonconformity to what other serious Christians consider as lawful? Their peculiar mode of salutation and address? Their method of conducting religious worship? The little stress they lay on the observance of the Christian sabbath?’ and so on*. To which I answer; Dr. W. cannot but *know* that the general principle of our argumentation against Infant sprinkling, regards *POSITIVE institutes of worship*; not *moral* duties. Whereas, in the particulars here mentioned, there is nothing but what is of a *moral* nature, except the article relating to the Christian sabbath. Now, as the Quakers neither do, nor can deny, that there are *apostolic precedents* for observing the first day of the week; so my opponent is obliged to acknowledge, that they observe it in a religious manner, though the stress they lay upon that observance is too small.—With regard to Infant sprinkling, they firmly and unanimously maintain, that it never had a divine command; that it never was practised, either by John the Baptist, or by the Apostles; and that the practice of it is absolutely unwarranted by the New Testament. But, as to their total rejection of baptism, even respecting those who profess repentance and faith, they do not pretend to proceed on either express divine declaration, or apostolic example. No; they vindicate their conduct, as Dr. W. does his, on the ground of *moral* considerations, and by *analogical* reasoning.

It is with an equal degree of impropriety that our author produces Dr. BRETT, as if he argued on our

principle, and with as much success, when ‘defending
 ‘the divine right of Episcopacy, and the necessity of
 ‘an Episcopal commission, for preaching God’s word,
 ‘and for the valid administration of the Christian sa-
 ‘craments *.’ Because it is *diocesan* Episcopacy in
 favour of which the Doctor argues; and is *that* men-
 tioned in the precept on which he reasons? Can the
 commission which our Lord gave to his Apostles be
 considered as a positive precept for English Episco-
 pacy? Yes, just as much as the law of circumcision
 is a positive command for Pædobaptism: but in both
 cases the pretended proof is of the illative kind.—
 That Dr. BRETT pleads the express authority of his
 own church, is acknowledged; but with regard to the
 Scripture, his argument is merely inferential. Nor
 could it be otherwise: for no Protestant Episcopalian
 author, with whose writings I am acquainted, ever
 pretended that there is in the New Testament, either
 express precept, or plain example, for that lordly Ep-
 iscopacy against which Dissenters object.—The Doc-
 tor’s argument from Scripture is this: The apostol-
 ical order, which was appointed to supply the place of
 Christ after his ascension, was intended for a perpetual
 institution. To that order and office our Lord pro-
 mised his presence to the end of the world. Now, as
 diocesan bishops, are the only successors of the Apostles,
 none but such bishops, and those persons whom they ap-
 point, are authorized to administer baptism and the
 Lord’s supper †. The precept from which Dr. BRETT
 argues ‡, is just as express for lord bishops, as it is for
 lord cardinals, or for a Romish pontiff. Why, then,
 should his argument be produced as a parallel to ours
 from those terms of the baptismal institute, *teach—believ-*
eth—baptize? It is not by the direct expressions of our

* Vol. I. 55. † Vol. I. 63—68. ‡ Matt. xxviii. 19, 20.

Lord, but by mere *illation*, that the zealous Episcopalian endeavours to prove his favourite point ; and, therefore, his example is followed, not by us, but by our author.

But, which is yet more extraordinary, my opponent would fain persuade us, that the Pope himself, in vindication of his imperious claims; and Roman Catholics in general, when supporting their multiplied superstitions ; proceed upon our principle, and plead express precepts and precedents. For thus he speaks : ‘ The attentive reader will easily observe, that Dr. BRETT —was on his road to Rome ; taking, however, *positive precepts*, which always imply their negative, for his guide. And had he completed his journey, he and his *principles* would have met with the most cordial welcome. For by such principles the Papal chair is supported, and the whole structure of the holy catholic church can boast of a similar foundation*.’—That Dr. W. here ‘ shows his opinion,’ is plain ; but that his assertions are both novel and unfounded, must, I think, appear to every impartial reader, who is tolerably acquainted with the Popish controversy. For he means to persuade the public, that the *positive precepts* and *principles* of which he speaks, are similar to those which are pleaded by us against Infant sprinkling.

Positive precepts the guide to Rome. But then it is in a manner like that of our author, when he takes the positive precept respecting circumcision, and the Mosaic precepts relative to ceremonial purification, for his guide to *Infant sprinkling*. Let him prove, if he can, that the Roman Catholics produce any *positive precept whatever*, where the subject in question is expressly mentioned, in defence, either of their haughty claims, or of their diversified superstitions. Why, if

our author's representation were just, should Protestant writers at every turn plead against them *the want of both precept and precedent?* Yet this is very frequently done.—By such principles the Papal chair, and the whole structure of the Catholic Church, are supported. Yes, by arguing on the principles of *ancient Judaism*, and from such passages of Scripture as do not mention the subject in question, just as our author does, the Papists endeavour to support their cause. Let my opponent disprove this if he can: for, that it is a fact, I appeal to the writings of both Papists and Protestants*. A method, which, in reference to positive institutions, we utterly discard; but of which the Doctors, BRETT and WILLIAMS, are extremely fond, when defending their different hypotheses.

Positive precepts imply their negative. It may be necessary, perhaps, to inform the reader, that this position is taken from *Pædobaptism Examined*; and it is here, as in various other places, introduced by way of contempt. But though Dr. W. treat the idea, again and again, as if it were a ridiculous falsehood; yet he takes not the least notice of the proof and illustration of it that were adduced.—The following is the passage to which he adverts. ‘Positive laws imply their negative.’ This he quotes time after time. But, as if it had been a mere assertion, and quite unsupported by argument, he proceeds no further. Such is Dr. W.’s way of ‘showing his opinion,’ and of giving ‘a full reply’ to my book!—I supported the position, however, in the following manner: ‘A command, from undoubted authority, to perform an action in such a manner, and on such a subject, must be considered as prohibiting a different manner, and a dif-

* See *Preservative against Popery*, passim: and various instances which are adduced in *Pædobap. Exam.* Vol. II. Chap. i.

ferent subject. So, for instance, when God com-
 manded Abraham to circumcise his *male* posterity, on
 the *eighth* day; there was no necessity that a prohi-
 bition should be annexed, relating to any similar ce-
 remony which might have been performed on *females*;
 nor to expressly forbid the circumcision of a *finger*,
 instead of the foreskin; nor to say in so many words,
 It shall not be performed on the *seventh* day. Those
 positive precepts, *Ye shall circumcise the flesh of your
 foreskin—He that is eight days old shall be circumcised*;
 plainly implying the forementioned prohibitions.
 —So, when Jehovah commanded the Israelites to
 take a lamb, a *male* of the *first* year, for the paschal
 feast; there was no need to forbid the choice of an
ewe lamb, nor yet a ram of the *second* or *third* year.
 So, likewise, when Paul, speaking of the sacred sup-
 per, says; *Let a man EXAMINE HIMSELF, and so
 let him eat*; there was no necessity of adding, *Those
 who cannot examine themselves ought not to eat.*—
 Thus in regard to the ordinance before us. Our
 Lord having given a commission to baptize those
 that are *taught*, without saying any thing elsewhere,
 by way of precept or of example, concerning such
 as are *not* instructed being included in that commis-
 sion; there was no necessity for him to *prohibit* the
 baptizing of those who are *not* taught: much less to
 forbid the baptizing of infants, that *cannot* be taught,
 in order to render the baptism of them unlawful. We
 may safely conclude, therefore, that though negative
 arguments, in various cases, have no force; yet, in
positive worship and *ritual* duty, they are, they must
 be valid. Otherwise, it would be impossible to vin-
 dicate the divine conduct in punishing the sons of
 Aaron, for *offering strange fire*; or Uzzah, for *touch-
 ing the ark*; seeing neither the one nor the other of
 these

‘these particulars was expressly forbidden*.’—Such was my reasoning on the subject. Why, then, as our author in another case professes himself to be so ready and so able ‘to confront, to break, and to rout’ an argumentative ‘phalanx,’ did he not here exert his mighty polemical powers? Why treat my position as if I had said nothing at all to support it?

Positive laws imply their negative. Notwithstanding the offence which this assertion has given to my opponent, yet other Pædobaptists consider it in a respectable point of light. For thus Bishop STILLINGFLEET: ‘Though the negative of a *fact* holds not, yet the *negative of a law doth*; else no superstition †.’ Thus Mr. ALSOP: ‘He that acts by commission, must have his powers authorized by his commission. Suppose a prince should issue out a commission to certain delegates to hear and determine all differences relating to the forest, and they shall intermeddle with affairs out of the purview; will it be thought enough to say, *These places are not excluded [in] their commission?†*’ Nay, Dr. W. himself acknowledges the fact for which I plead, with reference to laws of a merely positive kind, when he says; ‘Positive duties as far as, or in the respect that they are *positive*,—IMPLY THEIR NEGATIVES; for this reason, that no law whatever, on the supposition, enjoins these negatives §.’ He tells us, however, in another place; ‘It is demonstrable, that positive laws, though they conclude *affirmatively*, do not conclude *negatively*, except in matters that are absolutely indefensible on all *data* whatever.¶’ Our author, therefore, has the honour of being once more ‘plump against’ himself.—

* *Pædobap. Exam.* p. 187, 188, 189. Vol. II. p. 53, 54, 55. Edit. 2d. † *Irenicum*, Part II. Chap. iv. p. 182. 2d. Edit.

† *Sober Enquiry*, p. 321. first Edit. § Vol. I. 112. ¶ Vol. I. 250.

I conclude, then, that Dr. W. must either prove that baptism is entirely a *moral* duty; or that my position, and its application in this controversy, should stand unimpeached.

My opponent, notwithstanding, ridicules the position under our notice, in the following manner. ‘*Positive laws imply their negative*: which maxim fatally excludes all hope of being *raised again* [after the act of immersion] by the commissioned plungers*.’ Not contented with sneering at the assertion once and again, with regard to immersion, he does it a third time, with equal sprightliness and equal success†. In another place, however, he treats it with seriousness, when he says; This ‘maxim, *Positive laws imply their negative*, has no force in the baptismal controversy, until he demonstrates, in opposition to what is advanced, that the dictates of right reason must be *smothered*, or else that revelation *countermands* their influence‡.’—How frequently does Dr. W. insinuate, that our doctrine of positive institutes vacates the exercise of common sense? And how often must I assure him, that as we have no predilection at any time for a state of idiocy; so we certainly shall not desire it, either when called to estimate a candidate’s qualifications for baptism, when administering the ordinance, or when disputing with my opponent. But that there is a very important difference between a sober use of reason, on the law of institution, the profession of a candidate, or the administration of baptism, and that circuitous analogical reasoning for which he pleads, is very apparent, and has been already proved. Besides, the *negative* of immersion, in this case, is not being ‘*raised again*,’ but *pouring* or *sprinkling*; as every impartial reader must confess. Consequently,

* Vol. II. 25, 83. † Vol. II. 379. ‡ Vol. I. 233.
his

his witticism is wide of the mark.—Again: If the God of Israel required his people, on certain occasions, to purify themselves by bathing their whole bodies in water; the *negative* of that positive requisition, as in the case before us, must have been pouring or sprinkling, and implicitly forbidden as a substitute for bathing. But was there any danger of those concerned, so immersing themselves as never to *rise again*? If he should reply, They never professed to discard the exercise of reason, in the performance of ritual appointments: it may be answered, No more do we; whatever, to serve a purpose, he may insinuate. Nor can we suppose there was much necessity for our author, with the selfimportance of an Elihu, to ‘show his opinion;’ lest, instead of merely immersing, we should *drown* the candidate.

But my opponent proceeds with his insinuations against our principles, as if they had a strong tendency toward Popery, and says: ‘The wearer of the triple crown asserts an universal claim to [the right of admitting persons to the ministerial function,] as his sovereign prerogative—And what is extraordinary, he urges *express, literal* passages of Scripture, on which to found his pretensions *.’ Must we, then, consider the Papal claim of supremacy, or of infallibility, as having its pretended foundation in ‘*express, literal* passages of Scripture?’ That the famous CHILLINGWORTH was of a different opinion, however, is evident from the following words: ‘That our Saviour designed the bishop of Rome to this office, and yet would not say so, nor cause it to be written—*ad Rei memoriam*—by any of the Evangelists or Apostles, so much as *once*; but leave it to be drawn out of uncertain principles, by *thirteen* or *fourteen* more uncer-

* Vol. I. 59.

tain consequences; he that can believe it, let him *.' Thus also Dr. CAVE: 'The places [of Scripture] usually alledged to make good their claim [of Papal supremacy,] are so *far-fetched*, and so little to their purpose, that they contain alone a strong presumption against them: and their own authors sometimes speak of them with great distrust. Here, if any where, sure, we may argue, without daring to prescribe rules to the Most High, That in a matter of so great moment, had it been designed, it would have been most *explicitly* delivered, and solemnly inculcated †.' Now these authors, I presume, were as well acquainted with the pretended foundation of Romish supremacy, as is my opponent.—Again: Had the Roman Catholics what they considered as '*express, literal* passages of Scripture,' on which to found their darling supremacy, or their infallibility, they would no more apply for proof of those particulars to the first Chapter of Genesis, and to the seventeenth of Deuteronomy; than Dr. W. himself, had he express texts in the New Testament for Infant sprinkling, would appeal to the Pentateuch, or to the ancient prophecies in proof of his point. Yet Dr. BARROW tells us, that the Papists find their supremacy in the first of Genesis; and Mr. POOLE informs us, that they vehemently urge the seventeenth of Deuteronomy in proof of their infallibility ‡.

Again: In order to load our grand principle of reasoning against Infant sprinkling with all the opprobrium in his power, Dr. W. maintains, that it is the same on which 'the Popish absurd figment of transubstantiation, apostolical succession, extreme unction, and

* *Relig. of Protestants*, Part I. Chap. ii. § 22. † *Preserv. against Popery*, Title I. p. 137. ‡ BARROW on the *Pope's Supremacy*, p. 155. POOLE's *Nullity of Romish Faith*, p. 26.

‘so on,’ are defended. In another place he tells us, the Roman Catholics plead for ‘the necessity of seven sacraments; the necessity of tradition; the necessity of an infallible interpreter, and so on; and the necessity of believing and complying with all, as terms of communion. And their bigoted, intolerant principles are maintained by an appeal to Christ’s POSITIVE INJUNCTIONS *.’—Dr. W., with an air of supercilious contempt, has denominated the Baptists ‘geniuses of superior penetration:’ and surely, if he himself had not been a genius of superior kind, he never could have discovered that the principle under consideration is that very *datum* on which the imperious claims, and the abominable superstitions of Popery are defended. But, be that as it may, before I examine the propriety and the justice of these charges, it may be expedient again to remind the reader that our principle is as follows: *A divine precept, or an apostolic precedent, is absolutely necessary to authorize the performance of any branch of RITUAL worship.* This is the general *datum* on which we proceed in our opposition to Infant sprinkling; and this, I should have thought, is a fact so notorious, that my opponent himself could not be ignorant of it. That he *intentionally* mutilated, deformed, and misrepresented it, in order to serve his purpose, I know not how to conceive: but that it is treated so must be acknowledged.—He somewhere tells his reader, that I had, on a certain occasion, made him smile: and, as I love to find him in a good humour, he may smile as often as he pleases. It may again, perhaps, give him pleasure to be informed, that in my turn I also have had my seasons of smiling, when perusing his Book. Yes, I have smiled, for instance, at the *solemn pomposity* with which he exhibits himself in his Motto—at the *mathematical style* in which he speaks

of his arguments—at his professing to *justify the blunders* of all, or almost all, the Hædohegists that wrote on the subject before him—and, to omit other things, at his *professed martial gallantry* in combating, breaking, and routing a formidable phalanx of these particulars I *smiled*, and consider them as deserving the smile of the public. I am free to declare, that his gross inadvertency in palming a misrepresentation of the principle under consideration upon his reader, is so far from exciting a smile, that I cannot but view it as worthy of serious reprehension. To misquote, through inadvertency, a single expression, or even to give a wrong turn to a whole sentence, may be, in various, cases, of little importance. But it is far otherwise when *a general and capital principle of reasoning* is misrepresented: and this is the case here.—With regard to the propriety and the justice of our author's allegation, the following particulars may not be impertinent.

If the principle of argumentation adopted by us be the same as that which Protestants and Catholics proceed, when defending their superstitions; it must be avowed by them, as it is by us, that nothing of a *ritual kind* should be practised in the worship of God, which is not warranted by a *divine command*, or an *apostolic example*. But is this a fact? Are not their books of controversy full of reasonings, and their worship replete with practices, quite the reverse of this principle? Let every Protestant, nay, let every Papist in Europe judge.—But Dr. W. avers, ‘they appeal to Christ’s *positive injunctions*’ for the necessity of—*seven sacraments—tradition—an infallible interpreter—an unknown et cætera—and of complying with all, as terms of communion*. Indeed! This is one of the most extraordinary assertions, respecting the principles of Popery, with which I ever met: and, were it credible, I should certainly consider the Roman Catholic system

They appeal to Christ's positive injunctions. If by *positive injunctions* be intended, not express commands for the particulars he mentions, but for other things of a different nature; he manifestly quibbles upon terms, is guilty of palpable disingenuity, abuses his less informed reader, and says nothing to the purpose. For the principle of argument which is in dispute, evidently speaks of a precept, or of a precedent, for the *rite itself*, whatever it be, that is in question. Besides, if by 'positive injunctions' he mean direct precepts for things that are *different* from those particularized, he confounds himself. Having adopted the very method of supporting Papal baptism, which the Roman Catholics use in defending their superstitions. Thus, for instance, God commanded the Atronical priests, when officiating at the altar, to wear *linen breeches**: and hence the Papists infer their clerical celibacy. So Jehovah gave a positive injunction to Abraham, that, when eight days old, all his male posterity should be circumcised: and hence Dr. W. infers the right of infants to baptism. Various particulars by way of comparison between my opponent and the Papists, might be adduced, but, for the sake of brevity, I forbear†.

They appeal to Christ's POSITIVE INJUNCTIONS. Does Dr. W. then, by 'positive injunctions,' mean *express precepts* relating directly to the several instances which he specifies? If so, why did he not produce those precepts, and give us a specimen of their arguments upon them? There is not, that I remember, so much as one passage in sacred Scripture that has the appearance of being an express precept, relative to any of those cases which he mentions. Nor do I recollect that any of those who are accounted the more judicious defenders of Papal rites pretend, even so much as in a single instance, to have a *direct, positive injunction of Christ* in their favour.—That they appeal to those

words of our Lord, *This is my body*, as if they proved, in the most direct manner, their doctrine of transubstantiation, is allowed: but they cannot with any plausibility pretend, that their idolatrous worship of the eucharistical bread is expressly enjoined in those memorable words. Besides, that saying of our Lord's is not *a positive injunction*, but a *mere assertion*. It is not the *appointment* of the sacred supper, but an *indication* of its design: whereas Dr. W. speaks of 'Christ's positive *injunctions*.'—As to the conduct of my opponent, in comparing our leading principle, respecting positive institutes, with the procedure of Roman Catholics when defending that greatest of all absurdities, *transubstantiation*; it cannot have the least pertinency, or be of any avail, until he make it appear that we professedly renounce common sense, when positive institutes are under our notice.

That the defenders of Papal power, and of Papal superstition, do not appeal, as our author asserts, to the 'positive injunctions' of Christ; but that they endeavour to avail themselves, as he does, of moral considerations and analogical reasoning is plain from their own writings, and from the testimony of Protestants in general. To the various quotations respecting this particular, which are contained in *Pædobaptism Examined*, and especially in the second Edition of that work, I will here add the following. Thus, then, Mr. BEAULIEU: 'We have this great advantage [over the Roman Catholics]—that we have the plain and express words of holy Scripture;—whereas those things which we reject—have no ground in holy Writ*.'—Mr. PAYNE: 'I come now to the New Testament, where, if there be any proofs of the sacrifice of the mass, it is more likely to find them than in the Old: yet they produce twice as many more, such as they

‘are, out of that; than this, and, like *some other people*,
‘are more beholden to dark types and obscure prophe-
‘cies of the Old Testament to make out their princi-
‘ples, than to the clear light of the gospel, and to any
‘plain places in the New: and yet if any such doc-
‘trine as this were to be received by Christians, and if
‘any such wonderful and essential part of worship were
‘appointed by Christ, or taught and practised by the
‘Apostles, we should surely have it more plainly set
‘down in the New Testament than they are able to
‘show it *.’—Dr. GOODMAN: ‘The Council of
‘Trent [founds the institution of Auricular Confes-
‘sion] upon that one passage of the gospel, John the
‘twentieth and twenty second—Now here I appeal to
‘any man that hath eyes in his head, or ears to hear,
‘whether in this text there be any one word of auricu-
‘lar confession †.’—Bp. TAYLOR: ‘BESSÆUS infers
‘seven sacraments from the number of the planets, and
‘the seven ears of full corn in Egypt, and seven water-
‘pots changed into wine, (though there were but six;)
‘because, as the wine filled six water-pots, so the sa-
‘crament of the eucharist fills the other six, and itself
‘makes the seventh ‡.’—COUNCIL OF TRENT: ‘The
‘sacraments of the church, as may be proved by Scrip-
‘ture,—are seven in number. But why they are nei-
‘ther more nor fewer, may be probably showed from
‘those things, which by a similitude are transferred
‘from the natural to the spiritual life. For these seven
‘things seem necessary to a man to live, and to pre-
‘serve his life, and to be made profitable to the com-
‘monwealth: to wit, that he be *born*, *grow*, and be
‘*nourished*. If he fall into sickness, that he be *recovered*;
‘that the weakness of his strength be *restored*. And then, as

* *Proterva. against the Jews*, Title VI. l. 64. † *Ibid.*, Title VIII. p. 6. ‡ *De Hor. Div.* Preface, p. iii.

' to the commonwealth, that the magistrates—*rule him*
 ' by their authority and government. And, lastly,
 ' that by a lawful propagation of his family, he *pre-*
 ' *serve* both himself and mankind—The first is *bap-*
 ' *tism*,—whereby we are born again—Then *confirm-*
 ' *ation*, by virtue whereof we grow bigger—Then the
 ' *eucharist*, wherewith, as with the food of heaven, our
 ' spirit is nourished—In the fourth place follows *pen-*
 ' *ance*, by help whereof our lost health is restored, af-
 ' ter we have been wounded by sin. Then *extreme*
 ' *unction*, by which the remains of sin are taken away
 ' —Lastly, is added *nuptrimony*, that by the lawful con-
 ' junction of the man and the woman, children may
 ' be begotten and religiously brought up to the ser-
 ' vice of God, and the conservation of mankind*.'—
 Dr. SHERLOCK ; ' When a lawgiver has declared his
 ' will and pleasure by a law, it is not fit that subjects
 ' should be allowed to guess at his mind, and dispute
 ' away an express law by some surmises and consequen-
 ' ces, how probable soever they may appear: for at
 ' this rate a law signifies nothing, if we may guess at
 ' the will of our lawgiver, without and against an ex-
 ' press law. And yet none of the advocates of the
 ' Church of Rome, though they are not usually guilty
 ' of too much modesty, ever had the confidence to
 ' pretend an *express law* for the worship of saints, and
 ' angels, and images, and so on: and though they
 ' sometimes alledge Scripture to prove this by, yet
 ' they do not pretend that they are *direct* proofs, but
 ' only *attempts* to prove some other doctrines from
 ' Scripture, from which they think they may prove by
 ' some probable *consequences*, that which the Scripture
 ' no where plainly teaches; nay, the contrary to which
 ' is expressly taught in Scripture. And if this may

* *Catechism of Council of Trent*. Of the Sacraments, § 13.

' be allowed, I know no law of God so plain and ex-
 ' perts, but a witty man may find ways to escape the
 ' obligation of it—Another way our Roman adverfa-
 ' ries have of proving their doctrines from Scripture is,
 ' instead of *plain positive proofs*, to produce some
 ' *very remote and incident consequences* from Scripture;
 ' and if they can but hale a text of Scripture into the
 ' premises, whatever the conclusion be, they call it a
 ' Scripture-proof. There are infinite instances of
 ' this, but I can only name some few. Thus they
 ' prove the perpetual infallibility of the Church, be-
 ' cause Christ promises his disciples to be with them
 ' *to the end of the world*—Christ promises that the
 ' gates of hell shall not prevail against his church. *Er-*
 ' *go*, the Church is infallible—They prove there is
 ' such a place as purgatory;—because our Saviour says,
 ' That the sin against the Holy Ghost, shall neither be
 ' forgiven in this world, nor in the world to come—
 ' They prove the necessity of auricular confession to a
 ' priest, from the power of judicial absolution—A-
 ' nother false pretence to Scripture-proofs is to clap their
 ' *own sense* upon the words of Scripture,—and to call
 ' this a Scripture-proof of their doctrines, when their
 ' doctrines do not naturally grow there, but are only
 ' engrafted by some cunning artists upon a Scripture-
 ' stock*.—To the instances here adduced, many o-
 ' thers of a similar kind might be added; but I shall
 ' only produce one, from that eminent French Protef-
 ' tant Mr. JOHN CLAUDE, with reference to the con-
 ' duct of Roman Catholics, when defending the doc-
 ' trine of transubstantiation, by an appeal to ancient
 ' Christian writers. Thus, then, Mr. CLAUDE, when

* *Proserv. against Pop.* Title VI. p. 19, 20. Vol. II. Appen-
 dix, p. 22, 23.

disputing with Mr. ARNAUD: 'Had he any thing to alledge that was considerable, it is evident he would never have taken so many *circuits*: and this is a certain sign, that these doctrines, were neither established nor known in the church, during those ages*.'

Let the reader now judge, with what propriety, truth, or decency, Dr. W. could assert, that the Papists, in defence of their various claims and superstitions, appeal to the *positive injunctions* of Christ: and let him also determine, whether that extraordinary assertion proceeded from palpable dissingenuity, from gross ignorance, or from extremely culpable inadvertency. For that he asserts what is not a fact, must be acknowledged by all who are acquainted with the Popish controversy. Nay, the reverse is a fact; for his *own* method of arguing, in defence of Infant sprinkling, is the *very mode* of proceeding adopted by Roman Catholics, when supporting the particulars which he specifies.—Mr. JAMES HERVEY, when addressing Mr JOHN WESLEY on a similar occasion, said: 'I am sorry, Sir, to see you again in such company: and I would hope, if it were not an unhandsome reflection, you did not know your associates†.'

Respecting my quotations from Pædobaptist authors, relative to the nature of positive institutions, Dr. W. expresses himself as follows: 'I venture to assert, as no less true than extraordinary, that there is not ONE of all the quotations from Pædobaptist writers contained in the first part of his *Pædobaptism Examined*, concerning the nature of positive institutions, but is PERFECTLY CONSISTENT with Pædobaptist principles‡.—*Ipse dixit*; and who dares deny it? But, notwithstanding the solemn *say so*, I will here

* *Catholic Doctr. of Eucharist*, Part II. Chap. viii. p. 71.
 † *Letters to Mr. J. Wesley*, Lent. IV. p. 75. ‡ Vol. I. p. 10.

subjoin a summary of what Pædobaptists have actually said, as appears by quotations in the second Edition of *Pædobaptism Examined*, on which the reader will judge; only premising, that they all considered baptism as a *merely positive* institute.

They inform us, That positive institutions originate entirely in the sovereign will of God—That positive laws must be *plain* and *express*—That the obligation to observe them arises, not from the goodness of the things required, but from the authority of God—That they are determined, by *divine institution*, as to their *matter, manner, and signification*—That they admit of no commutation, mutilation, or alteration, by human authority—That they depend entirely on *divine institution*, and are to be *regulated by it*—That we ought not to conclude God has appointed such a rite, for such a purpose, because we imagine ourselves to stand in need of it, and that there are sufficient reasons for it—That an obligation to observe them does not result from our seeing the reasons of them, but from the command of God; and that his positive command is enforced by the moral law—That there are no *accidental parts* of a positive institution—That it is unlawful to conform to any part of a religious rite, without a divine warrant—That it is at our peril to continue ignorant of the will of God relating to his positive appointments—That it is great presumption to make light of them—That a disposition to obey God in his positive institutes, is part of that holiness without which none shall see the Lord—And, that external rites are of little use, detached from virtuous tempers.

The following testimonies were also produced. Dr. GOODWIN: ‘There is this difference between doctrinal truths and institutions, that one truth may be,

' by reason, better fetched out of another, and more
 ' safely and easily, than institutions. For one truth be-
 ' gets another, and truth is infinite in the consequences
 ' of it; but so institutions are not.'—Dr. SHERLOCK:
 ' I would not be thought wholly to reject a plain and
 ' evident consequence from Scripture; but yet I will
 ' never admit of a mere consequence to prove an in-
 ' stitution, which must be delivered in PLAIN terms,
 ' as all laws OUGHT TO BE: and where I have no o-
 ' ther proof but some Scripture consequences, I shall
 ' not think it equivalent to a Scripture-proof. If the
 ' consequence be plain and obvious, and such as every
 ' man sees, I shall not question it: but remote, and
 ' dubious, and disputed consequences, if we have no
 ' better evidencē, to be sure are a very ill foundation
 ' for articles of faith, [or ordinances of worship.] Let
 ' our Protestant then tell such disputants, that for the
 ' institution of sacraments, and for articles of faith, he
 ' expects PLAIN POSITIVE PROOFS: that, as much as
 ' the Protestant faith is charged with uncertainty, we
 ' desire a little more certainty for our faith, than mere
 ' inferences from Scripture, and those none of the plain-
 ' est neither.'—PETER MARTYR: ' It is necessary
 ' that we should have a clear testimony from the holy
 ' Scriptures, concerning sacraments.'—Dr. OWEN:
 ' All things concerning the worship of God in the
 ' whole church or house now under the Gospel, are no
 ' less perfectly and completely ordered and ordained by
 ' the Lord Jesus Christ, than they were by Moses under
 ' the law.'—Dr ISAAC CHAUNCEY: ' Christ hath been
 ' more faithful than Moses, and therefore hath not left
 ' his churches without sufficient rules to walk by.'—
 Dr. RIDGLEY: ' It is a great dishonour to Christ, the
 ' king and head of his church, to suppose that he has
 ' left it without a rule to direct them, in what respects
 ' the

‘the communion of saints; as much as it would be to assert that he has left it without a rule of faith. If God was so particular in giving directions concerning every part of that worship that was to be performed in the church before Christ’s coming, so that they were not, on pain of the highest displeasure, to deviate from it; certainly we must not think that our Saviour has neglected to give those laws by which the Gospel Church is to be governed.’—MR. POLHILL: ‘Christ was as faithful in the house of God as Moses: his provision was as perfect, for rituals, as that of Moses was.’

The subjoined quotations also appeared. MR. PAYNE: ‘Surely, so wise a lawgiver as our blessed Saviour, would not give a law to all Christians that was not *EASY to be understood by them*. It cannot be said without great reflection upon his infinite wisdom, that his laws are so *obscure and dark*, as they are delivered by himself, and as they are necessary to be observed by us, that we cannot know the meaning of them without a *further explication*—God’s laws may be very fairly explained away, if they are left wholly to the mercy of men to explain them.’—J. A. TURRETTINUS: ‘Whatever of importance the Scripture delivers concerning the sacraments, may be included in a few pages; nay, perhaps, in a few lines; and that so as *a little child* may understand it.’—CHEMNITIUS: ‘A positive rite should have an *express* divine command—Whatever is maintained to be necessary in the church of Christ, should have a command and scriptural examples.’—LE CLERC: If men be ‘governed by their passions, and conceited of their prejudices, the most evident things in the world are obscure; and there is no law so clear, but a wrangler may raise a thousand difficulties about it.’

Again: Pædobaptist writers were produced, expressing themselves in the following manner. Dr. OWEN :
 ‘ Divine *institution* alone, is that which renders any
 ‘ thing acceptable to God—A worship not ordained of
 ‘ God, is not accepted of God.’—Mr. ARCH. HALL:
 ‘ All our worship must be regulated by *Gospel Institution*;
 ‘ that it may be performed according to the ap-
 ‘ pointment of Christ, as king of the church—When
 ‘ divine authority is interposed to point out the will of
 ‘ God concerning any service, which is enjoined for
 ‘ standing use among the saints,—such service ought to
 ‘ be observed without any regard to the *manners* and
 ‘ *usages* of mankind: because both the substance and
 ‘ the *manner* of it are the institution of Christ.’

With regard to the *circumstances* of positive institutes, the annexed, among other particulars, were produced from Pædobaptists. Mr. VINCENT ALSOP:
 ‘ Under the Mosaic law, God commanded that they
 ‘ should offer to him the—daily burnt-offering; and,
 ‘ in this case, the *colour* of the beast (provided it was
 ‘ otherwise rightly qualified) was a mere *circumstance*:
 ‘ such as God laid no stress upon—But, for the heifer
 ‘ whose ashes were to make the *water of separation*,
 ‘ there the colour was no circumstance: but made by
 ‘ God’s command a *substantial* part of the service.
 ‘ To be *red*, was as much as to be a *heifer*: for when
 ‘ circumstances have once passed the Royal assent,
 ‘ and are stamped with a Divine seal, they become sub-
 ‘ stantials in instituted worship—Nor are we to judge
 ‘ that God lays little stress upon his institutes, because
 ‘ he does not immediately avenge the contempt and
 ‘ neglect of them upon the violators—If any of Christ’s
 ‘ institutions seem necessary to be broken, it will be
 ‘ first necessary to decry them as poor, low, inconfi-
 ‘ derable *circumstances*: and then to fill the people’s
 ‘ heads

‘ heads with a noise and din, that Christ lays little
‘ stress upon them; and in order hereto call them
‘ the *circumstantials*, the *accidentals*—of religion, that
‘ conscience may not kick at the contemning of them
‘ —God is the sovereign and absolute legislator, who
‘ may suspend, rescind, alter his own laws at pleasure;
‘ and yet he has laid such a stress upon the meanest of
‘ them, that no man may, nor any man, but *the man*
‘ *of sin*, dares presume to dispense with them, much less
‘ to dispense against them—*Positives* may be altered,
‘ changed, or abolished, by the Legislator, when, and
‘ and how far he pleases; but this will never prove
‘ that he lays little stress upon them whilst they are not
‘ changed, not abolished: nor will it prove that man
‘ may chop and change, barter and truck one of God’s
‘ least circumstantials, because the Lawgiver himself
‘ may do it. He that may alter one, may, for aught
‘ I know, alter them all, seeing they all bear the same
‘ image and superscription of divine authority—If
‘ God was so rigorous in his animadversions, so punc-
‘ tual in his prescriptions, when his institutions were so
‘ numerous, his prescriptions so multiform; what will
‘ he be when he has prescribed us so few, and those so
‘ easy and useful to the observer? If we cannot be
‘ punctual in the observation of a very few positives of
‘ *so plain* signification; how should we have repined,
‘ had we been charged with a numerous retinue of
‘ types and carnal rudiments! If Christ’s yoke be ac-
‘ counted heavy, how should we have sunk under the
‘ Mosaical pædagogic!

Thus Mr. PAYNE: ‘ It is from the *institution* of
‘ the sacrament [of the Lord’s supper] that we know
‘ what belongs to the *substance* of it, and is *essential* to
‘ it, and what is only circumstantial and accidental.
‘ I own, there were several things, even at the institu-
‘ tion

'tion of it by Christ, which were only *circumstantial*;
 'as the place, the time when, the number of persons to
 'whom, the posture in which he gave it; for all these
 'are plainly, and in their own nature, circumstantial
 'matters: so that nobody can think it necessary or es-
 'sential to the sacrament, that it be celebrated in an
 'upper room, at night after supper, only with twelve
 'persons, and those sitting or lying upon beds, as the
 'Jews used to do at meals: for the same *thing* which
 'Christ bids them do, may be done: the same sacra-
 'mental action performed in another place, at another
 'time, with fewer or more persons, and those other-
 'wise postured or situated: but it cannot be the same
 'sacrament, or same action, if bread be not blessed and
 'eaten, if wine be not blessed and drunken, as they
 'were both then blessed by Christ, and eaten and drunk
 'by his Apostles. The doing of these is not a *cir-*
 '*cumstance*, but the *very thing itself*, and the very
 '*substance* and *essence* of the sacrament. For, without
 'these, we do not what Christ did; whereas we may
 'do the very same thing which he did, without any of
 'those circumstances with which he did it—The com-
 'mand of Christ, *Do this*, does not in the least extend
 'to these [circumstances,] but only to the sacramental
 'action of *blessing bread and eating it; blessing wine*
 '*and drinking it, in remembrance of Christ*. For that
 'was the thing which Christ did, and which he com-
 'manded them to do—He that does not plainly see
 'those to be circumstances, and cannot easily distin-
 'guish them from the thing itself which Christ did,
 'and commanded to be done, must not know what it
 'is to eat and drink, unless it be with his own family,
 'in such a room of his own house, and at such an hour
 'of the day. It is certainly as easy to know what
 'Christ instituted, and what he commanded, as to
 'know

‘ know this ; and, consequently, what belongs to the essence of the sacrament, without which it would not be such a sacrament as Christ celebrated and appointed, as to know what it is to eat and to drink : and yet Monsieur DE MEAUX is pleased to make this the great difficulty, *To know what belongs to the essence of the sacrament, and what does not, and to distinguish what is essential in it, from what is not.*’—Mr. ARCH. HALL ; ‘ The signs, and even every circumstance relative to the use of them, must be appointed by Christ, and not contrived by men : for here, as in every other duty, we must observe all things that Christ hath commanded us—The signs that are used in the sacraments have a natural fitness to bring the things they represent to our mind.’—Dr. OWEN : ‘ That principle, *That the church hath power to institute and appoint any thing, or ceremony, belonging to the worship of God, either as to matter or to manner, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution and wars, that have for so long a season spread themselves over the face of the Christian world ; and it is the design of a great part of the Revelation [of John] to make a discovery of this truth.*’

Once more : Pædobaptists were quoted as maintaining that Christ is *jealous* of his honour ; that what is *not* commanded, need not to be forbidden ; and that nothing is *lawful*, which is not a duty. Thus Dr. OWEN : ‘ Christ marrying his church to himself, taking it to that relation, still expresseth the main of their chaste and choice affections to him, to lie in their keeping his institutions and his worship according to his *appointment*. The breach of this he calls
‘ *adultery,*

‘adultery, every where, and *whoredom*: he is a *jealous*
 ‘God, and he gives himself that title only in respect
 ‘of his institutions—Those believers who really at-
 ‘tend to communion with Jesus Christ,—will receive
 ‘nothing, practise nothing in his worship, but what
 ‘is of his appointment. They know that from the
 ‘foundation of the world he never did allow, nor ever
 ‘will, that in any thing the will of the creatures
 ‘should be the measure of his honour, or the principle
 ‘of his worship, either as to *matter* or *manner*—
 ‘What men have a *right* to do in the church, by
 ‘God’s institution, that they have a *command* to do.’—
 ‘ANONYMOUS: ‘There is nothing relating to insti-
 ‘tuted worship, as *such*,—that is lawful, but is our *ne-*
 ‘cessary duty: viz. necessary, *necessitate precepti*,
 ‘instituting it.’—HOORNBEEKIUS: ‘In what relates
 ‘to the sacraments and the affairs of religion, it is un-
 ‘lawful to do any thing that is not warranted by the
 ‘*command* of God.’—Dr. SHERLOCK: ‘Our [Po-
 ‘pish] author, and some of his size, who do not see
 ‘half a consequence before them, think they have a
 ‘mighty advantage of us, in demanding the same proofs
 ‘from us to justify our rejecting their doctrines,
 ‘which we demand of them to justify their belief of
 ‘them. That is to say, as we demand a Scripture-proof,
 ‘that there *is* such a place as purgatory; they think
 ‘they may as reasonably demand of us a Scripture-
 ‘proof, that there is *no* such place as purgatory. Just
 ‘with as much reason, as if one should tell me, that
 ‘by the laws of England every man is bound to marry
 ‘at twenty years old; and when I desire him to show
 ‘me the law which makes this necessary, he should
 ‘answer, Though he cannot show such a law, yet it
 ‘may be necessary, unless I can show him a law which
 ‘expressly declares that it is *not* necessary. Whereas
 ‘nothing

‘ nothing is necessary, but what the *law* makes so ; and
 ‘ if the law has not made it necessary, there is no need
 ‘ of any law to declare, that it is not necessary *.’—
 To these extracts from *Pædobaptism Examined*, I will
 subjoin a few remarks.

These authors were all of them Pædobaptists, and,
 for any thing that appears to the contrary, they all
 considered baptism as a *merely positive institution*.
 They must, consequently, be admitted as ‘ compe-
 ‘ tent and unexceptionable witnesses ;’ at least, by Dr.
 W.---Whether these, and similar things produced in
 my book, be inconsistent with Pædobaptist principles,
 as held by our opponents in *general*, or not, they are
 manifestly inimical to the principles and course of ar-
 gument adopted by our author. For instance : Ana-
 logical reasoning, and consequential arguments, are
 the very life of his cause, and ‘ the armour in which
 ‘ he trusts.’ But against these, GOODWIN and SHER-
 LOCK make pertinent and strong exceptions, with re-
 ference to articles of a positive kind.--He insists that
 New Testament rites are not so plainly described, by
 Evangelists and Apostles, as those of the Old Œco-
 nomy were by Moses. Whereas OWEN, CHAUNCY,
 POLHILL, and RIDGLEY, suggest the contrary. He
 denies, in defiance of common sense, that the baptismal
 statute is the *rule* of administering baptism ; con-
 siders the gospel revelation in general as that rule ; and
 maintains that in certain supposable cases, the mode of
 administering a positive rite must be influenced by na-
 tional decency and local customs. Whereas, he either
 knows, or ought to have known, that several of the au-
 thors quoted by me maintain, that the *institution* itself,
 or the *law* of the ordinance, is *the rule* † ; and that

* See *Pædobap. Exam.* Vol. I. Chap. i. † See *Pædobap.*
Exam. Vol. I. p. 2, 9, 15.

Mr. HALL reprobates the customs of men, as absolutely unworthy to be consulted in such an affair.—His arguments plainly suppose, in opposition to the common sentiments of mankind, that the mode of administering baptism, and the qualifications for that ordinance, are mere *circumstances* of the institute; in order to infer a latitude of administration that is very uncommon. But ALSOP and PAYNE speak most decidedly against that favourite principle.—He is very much offended with us for maintaining, that the law of baptism is *plain*, and easy to be understood; contending, on the contrary, that there is an obscurity attending it, which needs illustration from the Pentateuch, the Psalms, the Prophecies, and from various parts of the New Testament, where baptism is not mentioned. Nay he charges us with imitating the Papists, because we reject his mode of arguing, and plead the law of institution, in its plain, obvious, natural sense. Whereas Mr. PAYNE informs us, that the Roman Catholics, in a similar instance, adopt his very method of proceeding—a method which all Protestants are sure to reprobate, when disputing against the Popish mutilation of the holy supper.

As Dr. W. has repeatedly reflected upon us for maintaining, that a supposition of the baptismal statute not being plain and easy to be understood, is an imagination unworthy of our divine Legislator's character; I shall produce a few more testimonies from Pædobaptist writers, relative to the principle of our assertion. Thus, then, Dr. CUMMING: 'Did the great
' Author of Revelation design that he should be un-
' derstood by fallible creatures? " If not, what serves
' a revelation for? Was it given only to amuse man-
' kind; or to set them together by the ears about the
' sense of unintelligible sounds? Such a thought can never
' find

‘ find entertainment in the mind of one who is *certain*
 ‘ that there is a *God*. We must therefore conclude,
 ‘ that God did intend to be understood; [and] that he
 ‘ has made use of such expressions as were suited to con-
 ‘ vey *a certain determinate sense* to our understanding*.’

—MR. ALEXANDER PIRIE: ‘ *Law* requires words
 ‘ and phrases of the most *ascertained* and *unequivocal*
 ‘ sense†.’ The reader perhaps may need reminding,
 that this author is one of my antagonists, and one who
 cries in his motto, ‘ *Hearken to ME!*’—MR. GEE:

‘ The institution of sacramental signs ought to be *cer-*
 ‘ *tain* and *determined*; not left to the fancies and hu-
 ‘ mours of every particular person—Certainly, sacra-
 ‘ mental signs, or the matter of sacraments, were never
 ‘ left by our blessed Saviour to the discretion of men
 ‘ to establish what they should think good therein; but
 ‘ were *determined* and *appointed* by God himself‡.’—

DR. FIDDES: ‘ By a positive command, I understand
 ‘ an *express* declaration made by competent authority,
 ‘ whether concerning things to be done, or to be o-
 ‘ mitted§.’—DR. J. G. KING: ‘ Positive duties, hav-
 ‘ ing no obligation in the reason of things, can have no
 ‘ foundation but in the *express words* of the institutor,
 ‘ from which alone they derive their authority||.’—

DR. GOODMAN: ‘ It is very evident that things of
 ‘ [a positive] nature OUGHT *to be appointed very plain-*
 ‘ *ly and expressly*, or else they can carry no obligation
 ‘ with them. For seeing the whole reason of their be-
 ‘ coming matter of law, or duty, lies in the will of the
 ‘ legislator, if that be not *plainly* discovered, they can-
 ‘ not be said to be instituted, and so there can be no
 ‘ obligation to observe them: because where *there is*

* *Grounds of Present Differences*, p. 74, 75. Lond. 1720
 † *Appendix to Dissertation*, p. 127. ‡ *Propos. against Popery*,
 Title VII. p. 24, 25. § *Theol. Pract.* B. II. Part I. Chap.
 i. p. 105. || *Rites of the Greek Church in Russia*, p. 12.

‘no law, there can be no transgression; and a law is no law, in effect, which is not sufficiently promulgated *.’—Bp. HOADLY: ‘This [the Lord’s supper] being a positive institution, depending entirely on [Christ’s] will; and not designed to contain any thing in it, but what he himself should please to affix to it; it must follow that he declared his mind about it *fully and plainly* †.’—Dr. WHITBY: ‘Do any [wise lawgivers] make laws in matters necessary to be observed by their subjects, so *obscurely* as that they cannot be obeyed till they are interpreted by the judges, or *cleared by some other means*?—If it happen at any time that some of their laws be dubious or obscure in any matter of importance, is not this judged an *imperfection* in them fit to be remedied, by an explanatory act? Yea, doth it not happen either for want of *skill*, or *care*, to make them clearer? neither of which can be supposed in our Great Lawgiver. Shall then that Jesus, who is the wisdom of the Father, be supposed to have acted so, in matters which concern the everlasting salvation of his subjects, as no wise lawgiver ever chose to do ‡?’—Dr. SHERLOCK: ‘If there be a supreme infallible head of the church, he must be appointed by Christ, and that in *such plain words, that every body may know who he is, and what his authority is*. But Christ has done no such thing; and therefore there is none: and this alone is evidence enough to satisfy the meanest man in this matter, without disputing §.’—BELLARMINE, when maintaining the necessity of mixing the eucharistical wine with water, asserts, ‘That the Evangelists have not expressly informed us *what* was in the cup, before consecration: whe-

* *Preserv. against Popery*, Title VIII. p. 7. † *Works*, Vol. III. p. 845, 846. ‡ *D. since of Propositions in Bp. of Bangor’s Sermon*, p. 52. § *Preservative against Popery*, Title IV. p. 50. ‘ther

‘ther mere wine, or wine mixed with water, or strong drink, or water only; and that this particular must be learned from tradition.’ To which HOSPINIAN replies; ‘Here the Jesuit is convicted of manifest blasphemy against the Holy Spirit; who, through negligence, according to BELLARMINE, omitted to inform us what Christ consecrated in the cup*.’

Respecting obedience to these positive laws, Protestants have determined as follows. Bp. STILLINGFLEET: ‘We cannot in anywise conceive that the wise God should, after the declaring his own will, leave it in the power of any corrupt fallible being to determine, or dispense with the obligation of his own laws †.’—Bp. TAYLOR: ‘Unless it be manifest that the words [of a law] do not represent the intention of the lawgiver, the conscience of the subject is to obey the words of the law—For if this rule were not our measure, every witty advocate might turn laws to what purpose he please, and every subject would take liberty to serve his prince, not by the prince’s law, but by his own glosses; and then our conscience could have no measure of duty, and therefore no ground of peace ‡.’—To these, many other attestations of a similar kind might be added but the preceding particulars manifestly show, that our principles and conduct, relative to the baptismal institute, are agreeable to those of Protestants in cases of a kindred kind.

Before I conclude this branch of the subject it may be remarked, that various of those grounds on which Dr. W. proceeds, are, to me at least, entirely novel: the principal of which are, That baptism is *not*, strictly speaking, a *positive institute*.—That the qualifica-

* *Hist. Sacram.* L. V. Cap. viii. p. 382. † *Irenicum*, B. I. Chap. i. p. 21. ‡ *Ductor Dubitant.* B. III. Chap. vi. p. 723.
tions

tions of the subject, and the act of baptizing, are *circumstances* of the ordinance—And, that the *rule* of baptizing is, not the *law* of baptism; nor yet the recorded *practice* of baptism, by John, or by the Apostles; but the *gospel revelation* in general. Now, he having invented these novel foundations on which to defend Infant sprinkling, we may justly infer, that in his opinion the exigences of his cause required some *new* support. Because it would be uncandid for us to suppose that he acted out of mere caprice, or only to show the fertility of his invention, when he exhibited these novelties to public view. No; it was out of zeal for what he considers as a good cause—a cause, however, which had unhappily always been managed by unskilful hands, as having never been supported on right foundations; and therefore, without the exertions of some ‘superior genius,’ in the discovery of new *data* for its assistance, was in imminent danger of sinking. Nor is there any reason to doubt, but my opponent considers it as greatly to his own honour, and as extremely happy for Pædobaptism, that, after so much of the Christian æra had elapsed, his acumen first discovered these admirable *data*.

Delighted, however, as Dr. W. undoubtedly is, with his new principles of argumentation, I cannot but view them as affording the strongest presumptive evidence, that either those principles are ill chosen, or that his cause itself is bad. My reason is, baptism was evidently intended for the disciples of Christ *in general*; a very great majority of whom, though thoroughly capable of understanding an express precept, or a plain example, relative to the ordinance; have neither capacities, nor opportunities, for long, abstruse, analogical disquisitions, in order to come at the mode and subject of baptism. Yet persons the most illiterate,
and

and of the narrowest capacities, if really converted to Jesus Christ, must be supposed capable of understanding what baptism *is*, and the *scriptural grounds* on which it should be administered; or else it would never have been appointed for them, by our gracious and omniscient Lord.—But, as already observed, such is that course of moral and analogical reasoning, in the performance of my opponent, that vast numbers of real Christians would feel themselves incapable of understanding it, were his book put into their hands. Consequently, if his *data* and course of reasoning were just, or agreeable to the will of Christ; the bulk of Christians would be obliged, with regard to this affair, to rest their faith on the *ipse dixit* of their fallible and respective teachers: which would be inconsistent with the doctrine of Protestants, and especially with that of Protestant Dissenters. *One is your Master, even Christ.*

The conduct of Dr. W. is the more incongruous and remarkable, as it does not appear that he has any predilection for analogical reasoning, with reference to that other positive institute, the supper of our Lord. No; for aught appears to the contrary, he is entirely willing that both the learned and the illiterate should form their conclusions, respecting the mode of its administration, and the qualifications for it, from the *law* of the ordinance, and from what Paul has expressly said on that very subject. So that, with regard to the holy supper, moral considerations and analogical reasoning having little or no concern, those disciples of Christ whose capacities are the most contracted, if they do but understand their own language, may read, and think, and judge for themselves. Yes, by reading the law of institution, as recorded by the Evangelists; and by considering the remarks of Paul upon that law, when writing to the Corinthian church; they may find

find sufficient documents to form a conclusion, without studying either the Pentateuch, the Psalms, or the Prophets; and without having recourse to any part even of the New Testament, where that ordinance is not mentioned, and in which there is no allusion to it. —What reason, then, can be assigned for this difference of conduct, respecting two divine appointments that are equally positive? Is the law of the holy supper more express, more plain, or more determinate, than that of baptism? But if so, how came it that disputes about the former have been more frequent and more violent, than respecting the latter; as well between Lutherans and Calvinists, as between Papists and Protestants? Besides, as baptism has a claim on the obedience of our Lord's disciples, *prior* to that of the sacred supper; it may be justly presumed that the baptismal statute, considered in itself, cannot be less perspicuous to common capacities, than the law of the holy supper. Nor has Dr. W. the least shadow of reason to say, that the divine appointment of the Lord's supper is more illustrated by the records of apostolic practice, than that of baptism; because it is notorious, that the reverse is an undeniable fact. Why, then, should my opponent reject moral considerations and analogical reasoning, in favour of Infant communion; while he pleads them in the most ardent manner, as absolutely necessary to determine the mode and subject of baptism? Why, indeed, except it be, as before observed, that Pædobaptism, in opposition to Pædocommunion, should be indulged with an exclusive privilege. That it stands in extreme need of exclusive immunities and of peculiar privileges, is readily admitted; for without them it cannot long subsist: but that it has a righteous claim upon them, does not yet appear.

Once

CHAP. IV.] *and Analogical Reasoning*

Once more : It is remarkable, that though and the Roman Catholics, are equally fond of arguing from remote principles, and of proving their several points by analogical arguments ; yet, with reference to baptism and the holy supper, their conduct is widely different. For though the votaries of superstition exhaust the sources of moral and analogical reasoning, when defending communion in one kind ; yet, with regard to Pædobaptism, as far as I have observed, that sort of argument is but sparingly used by them. Whereas, my opponent's conduct is quite the reverse. For, while he treats the eucharistical statute, and the declarations of Paul concerning it, as a complete rule of qualifications for admission to the Lord's table, without having recourse to analogy for assistance ; yet he no sooner begins to inquire into the law of baptism, than all is obscurity and uncertainty, both with regard to mode and subject, until he avails himself of moral principles and analogical disquisition. Yes, with reference to the sacred supper, he does not so much as once recur to the ancient paschal institute, nor to any other abrogated Jewish rite, privilege, or immunity, to learn the essential qualifications for it. He does not produce, that I remember, a single precept, promise, or prophecy, from the writings of Moses, of David, or of the Hebrew Seers in following times, as necessary to show, either in what *manner*, or to *whom*, the appointment should be administered. No, keeping in mind his own excellent rule, 'That as nothing should be considered as an established principle of faith, which is not in some part of Scripture delivered with perspicuity ; so that perspicuity should be sought for principally where the point in question is most professedly handled *,' he wisely has recourse to the in-

* Note on MORRICE's *Social Relig.* p. 368.

stitution itself, and to Paul's application of it, as fully determining the point without any foreign aid. But, when the baptismal rite comes under his notice, he immediately employs the whole of his polemical skill in the application of moral principles and analogical reasonings, as unavoidably necessary to determine both mode and subject. Attended by these principles and reasonings, he takes a review of the Pentateuch, the Psalms, and the Prophecies; where he finds ample evidence for Infant sprinkling. Surrounded by these, he stands like a redoubtable hero, 'to confront, to break, and to rout,' every logical 'phalanx' which dares to oppose him: and it is on this very ground he imagines himself to have absolutely subverted our cause.—Yes, reader, and an admirable ground it is, with reference to matters of a positive kind! For, by a dexterous application of moral principles and of analogy, Infant sprinkling and Infant communion, the unscriptural rites of our English Establishment, and the multiplied peculiarities of Roman Catholics, have been defended. The broad basis of analogy being admitted as legitimate ground of argument, you may infer, from the silence of the New Testament, the lawfulness of incorporating many principles and ceremonies peculiar to ancient Judaism, with Christianity; as fully appears by the conduct of Papists, of Protestant Episcopalians, and of Dr. W. himself.

CHAPTER V.

On the Meaning of the words, BAPTIZE, and BAPTISM, as represented by Dr. W.

THAT the subject before us is of importance, my opponent expressly acknowledges, when he says; 'If it be an evident truth, that this ordinance is of perpetual obligation, no sincere Christian can hesitate a moment *from* inferring, that it is of some importance to know, how he may *best* discharge any duty that relates to it. To say, that it is of no consequence *who* is baptized, or immaterial *how* the rite is performed, *without due examination*, is incompatible with Christian sincerity. Whatever bears the stamp of divine authority has an undisputed claim on our reverential regards *.'—That ambiguous limiting clause, 'without due examination,' excepted, I have here the pleasure of entirely agreeing with Dr. W.; and it is on the principle of this declaration that our practice proceeds.

Respecting the state of the controversy between us and our Pædobaptist Brethren, he speaks as follows. 'We have no immediate controversy with our brethren the Baptists, about their *preferring* plunging or any other mode of using water. Our principle, the confirmation of which I am now engaged in, makes no direct attack upon the *practice* of the Baptists;—but upon that sentiment which maintains, that the prevailing practice of their opponents in pouring or sprinkling water on the subject, is a *mere nullity*. Were their attack upon us about a practice which they think *less proper* than their own, yet not *invalid* and *null*, the state of the controversy would be es-

* Vol. I. 2, 3.

‘sentially altered—We are as much against *confining* the term βαπτίζω to either or both of the specific actions of sprinkling or pouring as to that of dipping.’ He also quotes Mr. DE COURCY as very politely saying ; ‘ If ANABAPTISTS were content with maintaining their particular mode, only as *the favorite BADGE OF THEIR PARTY*, without insisting on it as *the essence of the sacrament*, our controversy would be *instantaneously at an end* *.’—To which I answer : It has generally been considered as very provoking, for the minority of Christian professors in any country to declare that religious principle or practice *essentially wrong*, which is approved by a large majority. So, for instance, it would be much less offensive to Roman Catholics, were Protestants who live among them to admit, that their mutilated communion at the holy table, though improper, is not *essentially* defective ; and to members of the English Establishment, were Protestant Dissenters to grant, that the National Church and its hierarchy, though not conformable to the primitive pattern of New Testament churches and their government, are not *essentially* wrong. Such concessions might have preserved them from odious names and charges, of a nature similar to those with which Mr. DE COURCY has graced us.—That, in our opinion, immersion is essential to baptism, is a fact ; and that about one half the professors of Christianity now in the world are of the same opinion, has already appeared from the concessions of our opponents. Why, then, should Dr. W. represent *nine* godly persons out of ten †, as denying immersion to be essential to the ordinance ? Why should Mr. DE COURCY denominate immersion the ‘ *BADGE of a party* ?’ and why does the boasted benevolence of my opponent propagate the

* Vol. II. 2, 3, 4, 7. Note. † Vol. I. 405.

opprobrious charge? Or, if immersion *must* be so denominated, how many *badges* of the Episcopal party does Mr. DE COURCY wear? badges, of oaths, of subscriptions, of professed assent and consent, of canonical vestments, and so on; without which he could not appear as a minister in the Establishment. Nay, are not the sign of the cross and kneeling at the Lord's supper, *badges* of indispensable necessity, respecting all those whom he baptizes, and all those whom he admits to partake at the holy table?

Before I proceed to the arguments and objections against us, it may be expedient, in imitation of Dr. W*, to lay down a few axioms for our direction, while investigating the mode and subject of baptism.

AXIOM I. The LAW of baptism is contained in the New Testament only.

AXIOM II. That law is *intelligible* by common capacities.

AXIOM III. 'As nothing should be considered as 'an established principle of faith, which is not in some 'part of Scripture delivered with PERSPICUITY; so 'that perspicuity should be sought for PRINCIPALLY 'where the point in question is MOST PROFESSEDL Y 'HANDLED †.'

None, I conceive, can reasonably dispute the propriety of these positions, as axioms in the present case: and as to Dr. W., whether he approve of the first and second of them, or not, he will scarcely dare to reject the *last*; because it is, *verbatim et literatim*, his OWN. Nor has he the least ground to complain that it is here misapplied. For though he had, probably, no thought of baptism when he wrote it; yet, as it is an *universal* proposition, and was intended by him as an *axiom* of interpretation, its application here must be just.

* Vol. I. 111, 112. † Note on MORRICE's *Social Relig.* p. 36.
M 3 Dr.

Dr. W. has well observed, that ‘the question is not about our Lord’s *right* to command, and our *duty* to obey, but about his meaning:’ and, that ‘terms of ambiguous import’ are ‘inauspicious to this controversy*.’ Having produced a great number of passages from the New Testament, relative to baptism, he says: ‘*Every one* of these texts, separately, considered in its proper connection, must have *one* principal design and *determinate* meaning—A *wise* legislator will use one or the other sort [of generic, or specific terms] according to the design he has in view. If he means to require of his subjects the performance of a duty in a certain *specific manner*, he will employ *specific terms*. Thus if our Lord’s design had been, in the case before us, to enjoin the Christian purification by water in the way of *sprinkling exclusively*, we should have had a word conveying that idea; or *perfusion exclusively*, the term would have been accordingly; or *plunging exclusively*, the expression would have been such as could agree, in the connection where found, with no other action†.—On these extracts I would present the reader with a remark or two.

That the question between us relates to the *meaning* of Christ in his law of baptism, is extremely plain; and that it is a question of great importance to the purity of a divine institute, is equally evident. I also agree with Dr. W. when he remarks, that words ‘of *ambiguous* import are inauspicious’ to this, or any other controversy. But it may be affirmed, that, were the *enacting terms* of our Lord’s baptismal statute of ambiguous import, it would be much more inauspicious to the peace and harmony of his disciples. This we consider as the strongest presumptive evidence, that those commanding terms are not, in themselves, of

* Vol. II. 166. Vol. I. 16. † Vol. I. 111. Vol. II. 362.

dubious import.—Nor can he consistently deny this, while he maintains that ‘each text has ONE principal design and DETERMINATE meaning:’ for he expressly applies that position to the law of baptism, in Matthew the twenty-eighth and nineteenth; and Mark the sixteenth, fifteenth and sixteenth; as much as to any other text produced by him *. If then the law of baptism have ‘one principal design and *determinate* meaning,’ as he affirms, and we acknowledge; that meaning must be intelligible: for a meaning that is not intelligible, cannot be considered as *determinate*.

If our Lord’s design had been to enjoin SPRINKLING EXCLUSIVELY, we should have had a word conveying that idea. True: and if any credit be due to competent, unexceptionable witnesses, whether Pædobaptists or Quakers, *ῥαντίζειν* would probably have been the legal term. For thus the very learned SALMASIUS: ‘*Baptism is immersion; and was administered, in ancient times, according to the force and meaning of the word. Now it is only rhantism, or sprinkling; not immersion, or dipping.*’ IKENIUS: ‘The Greek word βαπτισμος denotes the immersion of a thing, or a person, into something—*Sprinkling, in Greek, is denominated ῥαντισμος, rhantism.*’ Sir JOHN FLOYER: ‘The—Greeks, as well as the Jews, acknowledge three sorts of purifications by washings: the *immersion* was called λουσις; the washing of the *hands and feet* νιψις; the *asperision* ῥαντισμος†.’ Mr. D. ROGERS: ‘None, of old, were wont to be sprinkled; and I confess myself unconvinced by demonstration of Scripture for infants’ *sprinkling*—That the minister is to *dip* in water as the meetest act, the word βαπτίζω notes it. For the Greeks wanted not other

* Compare Vol. I. 103, 104. with p. 111. † *History of Cold Bathing*, p. 5.

‘ words to express any other act besides dipping, if the institution could bear it.’ GEORGE WHITEHEAD: ‘ *Sprinkling* infants, I deny to be baptism, either in a proper, or Scripture sense. For sprinkling is *rhantism*, and not *baptism*; coming of ῥαντίζω, i. e. *aspergo*, to sprinkle, or to besprinkle. Heb. ix. 13, 19. compared with Heb. x. 22. ῥαντισμός, a *besprinkling*; and Chap. xii. 24. and 1 Pet. i. 2. But βαπτίζω, is to *baptize*, to *plunge* under water, to *overwhelm*. Wherefore I would not have these men offended at the word *rhantism*, it being as much English as the word baptism.’ THOMAS LAWSON: ‘ Such as *rhantize*, or sprinkle infants, have no command from Christ, nor example among the Apostles, nor the first primitive Christians, for so doing—As for *sprinkling*, the Greeks call it *rhantismos*—This linguist cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek, and Hebrew. It is very evident, if *sprinkling* had been of divine institution, the Greeks had their *rhantismos*; but as *dipping* was the institution, they used *baptismos*; so maintained the purity and propriety of the language *.’

Or *PERFUSION EXCLUSIVELY*, the term would have been accordingly. Admitted; and probably the enacting word would have been ἐκχέω, ἐπιχέω, προσχέω, or some other similar term, that was familiar to the Evangelists and Apostles.—Or *PLUNGING EXCLUSIVELY*, the expression would have been such as could agree, in the connection where found, with no other action. If by the words, *COULD agree*, our author mean, that it must have been such a term as could not possibly have been understood of any other action than immersion, without making *nonsense* of the law,

* See *Pædobap. Exam.* Vol. I. Chap. ii.

his position cannot be admitted. Because, in many cases a sense, by no means natural and common to a commanding word, may be annexed to it, so as to be quite foreign from the legislator's design; without converting the enacting clause into absolute nonsense. This Dr. W. himself must acknowledge is frequently done, with regard to precepts, to doctrines, and to promises.—But if by, *COULD agree*, he mean that, in its *proper, obvious, and most common* acceptance, it could not be understood of any other action than immersion; his position is granted, and maintained to be a fact. That this may appear, let the following particulars be duly considered.

If it be lawful to administer the ordinance before us by pouring or sprinkling, equally as by immersion; it must be because that diversity of administration is warranted, either by the command of our divine Lawgiver, or by the practice of his Apostles. But if so, is it not very surprising that the sacred Penmen of the New Testament, when recording precepts and facts for our direction in this affair, have never used a term, the *natural and primary* meaning of which is pouring, or sprinkling? This is the more surprising as, in other cases, apparently of much less consequence to the purity of divine worship, they frequently employ such words as are adapted to express those ideas without any ambiguity. If *pouring*, for instance, be a legitimate way of performing the rite, what can be the reason that βαλλω, εκχέω, επιχέω, εκχυνω, κατεχέω, προσχέω, or, προσχυσις, (all which are found in the apostolic writings) is never used in the New Testament, respecting the administration of baptism? Or, if sprinkling be a proper mode of proceeding, how comes it that ῥαντιζω, ῥαντισμος, or some other term of the same signification, does not appear in any command or precedent.

precedent, relating to the subject of this controversy? Why should those Greek words I have just mentioned, and all others of a similar meaning, (whether used by Pagan classics, or the Septuagint translators) be excluded from all precepts and examples of the institution before us; while βαπτίζω, βαπτισμα, and βαπτισμος, are appropriated to that service, if pouring or sprinkling had been at all intended by our Lord or practised by his Apostles? It must not be supposed, as Jos. PLACÆUS has justly observed in another case, that this was done by inspired writers without design*: and, on our principles, the reason is plain. The great Legislator *intended* that his followers should be IMMERSED, *in the name of the Father, and of the Son, and of the Holy Spirit.* In pursuance therefore of this design, such words are used concerning the ordinance, as *naturally and properly* signify that idea.—We have, I think, as much reason to conclude that βαπτίζω and βάπτισμα are terms of opposite significations, as that βαπτιστηριον and περιβάπτιστηριον denote things for opposite uses. The former of these names, it is well known, was applied by ancient Christians to the baptismal font; because candidates for communion were *immersed* in it: the latter, it is equally clear, was appropriated by Pagan Greeks to the vessel which contained their holy water; because thence the idolatrous priests *sprinkled* the consecrated element upon each worshipper †. What then would the learned say, were any one pretending to an acquaintance with Christian and Greek antiquities, designedly to confound the two latter expressions, as if they were convertible terms? Be the just censure what it might, I cannot help thinking it is due to those who confound the two former, by

* *Opera*, Tom. II. p. 267. † SUICERI *Thesaurus Eccles.*
Tom. I. p. 659. POTTER'S *Antiq. of Greece*, Vol. I. Chap. iv.
labouring

labouring to prove them equivalent, with regard to the ordinance before us. Though our Brethren maintain the lawfulness of *pouring* and *sprinkling*, they cannot produce one instance from the divine rubric of this institution, of any word being used which primarily and plainly expresses either of those actions *.—It may here be remarked, that though the whole of this paragraph be transcribed from *Pædobaptism Examined*, and though Dr. W. pretends to have given that work a full reply; yet of this, and a multitude of other things that are equally argumentative, he has not condescended to take the least notice. But perhaps it might be ‘out of *tendernefs* to his cause.’

It appears from the testimonies of learned Pædobaptists in general, and from those of the people called Quakers, that *immersion* is the radical, obvious, established meaning of the term *baptism*. Consequently, that our Lord has actually used a word which, in its classical, primary, natural, and common acceptation, ‘cannot agree’ to any action besides that for which we plead.—To the numerous quotations, respecting this branch of the subject, contained in *Pædobaptism Examined* †, I will here add the following, from two eminent Reformers. LUTHER, *de Sacramento Baptismi*, says: ‘Nomen, *baptismus*, Græcum est, Latine ‘poteft verti, *merfio*, cum immergimus aliquid in aquam, ut totum tegatur aqua. Et quamvis ille mos jam aboleverit apud plerofque (neque enim totos demergunt pueros, fed tantum paucula aqua perfundunt) DEBEBANT tamen *prorfus immergi*, et statim retrahi. Id enim ethymologia nominis postulare videtur. Et Germani quoque baptismum *Tauff* vocant, à profunditate, quam *Tieff* illi fua lingua vocant, quod profundè demergi conveniat eos, qui baptizantur.

* *Pædobap. Exam.* Vol. I. p. 91, 92, 93. † Vol. I. Chap. ii.

‘ Et sanè, si spectes quid baptismus significet, idem requiri videbis. Hoc enim significat, ut vetus homo, et nativitas nostra plena peccatis, quæ ex carne et sanguine constat, tota per divinam gratiam demergatur, id quod copiosius indicabimus. *Debebat* igitur modus baptizandi respondere significationi baptismi ut certum ac plenum ejus ederet signum *.’—The same German Reformer, in his Translation of the New Testament, has rendered the Greek word βαπτίζειν, by the German *Taufen*. Thus Matthew the third and first, *In those days came John the Baptist*: Zuder zeit kam Johannes der Tauffer; *in those days came John the DIPPER*. So again, verse the sixteenth; *Jesus, when he was baptized, getauft, immersed, went up straight-way out of the water* †.—Thus also one of our English Reformers, Mr. WILLIAM TYNDALE: ‘The *plunging* into the water signifieth that we die and are *buried* with Christ, as concerning the old life of sin, which is Adam: and the *pulling out again* signifieth that we *rise again* with Christ in a new life ‡.’—Nay, SPERLINGIUS will have βαπτίζειν to signify *mergitare*, sæpius immergere §.

It is equally evident that those ancient Christian writers, to whom the Greek language was vernacular, universally, as far as appears, understood the word baptism to mean *immersion*, and practised accordingly. Nay, as WITSIUS has observed ||, they frequently use that strong expression καταδύσις, as answering to βαπτισμος, of which SUICERUS has given a number of instances ¶, and to which a multitude of others might be added. But that καταδύσις means *plung-*

* Opera, Tom. I. Fol. 72. Witeberg. 1582. † In Mr. ROBINSON's *History of Baptism*, p. 442, 443. ‡ *Ut supra*, p. 443.

§ *De Baptismo Ethnicorum*, Cap. 1. p. 3, 4. || OEcon. Fæd. l. IV. Cap. xvi. § 13. ¶ *Theaur. Eccles.* sub voce *Αναδυω*.

ing, plunging down, will I presume be readily granted. —These things, it may be supposed, Dr. W. will not deny; and they are very important considerations in our favour. For, as the Greek is a dead language, and as the word before us is a classical Greek term; what better evidence, relative to its true meaning in the New Testament can we possibly have, than that of its general classical use confirmed by those Christian Fathers who spake and wrote in the Greek language*? When, by whom, and in what instance, has equal evidence of this kind, respecting a New Testament Greek term, been rejected by learned men, without exposing them to the censure of predilection for hypothesis? Or how is it possible to settle the meaning of any particular word that is used by the Apostles, if this evidence in our favour be discarded as incompetent?

That we should understand the terms used by any writer in their natural, primary, and obvious meaning, except where some absurdity would follow such a construction, is generally acknowledged by learned men: of which I have produced abundant evidence relative to this very point, in my *Pædobaptism Examined* †; and which, though an article of such importance, Dr. W. in 'his full reply' has quite overlooked.—Among many other testimonies produced on this occasion, were the following. ANONYMOUS: 'Laws being directed to the 'unlearned, as well as the learned, ought to be constru-

* Dr. CAMPBELL, when speaking of such terms as rarely occur in the Greek Testament, says: 'This is one of those cases 'wherein the interpretation given by the earliest Greek Fathers 'deserves particular notice.—There are so many advantages which 'people have for discovering the import of a term or phrase in 'their mother-tongue, unusual perhaps in writing, but current in 'conversation, above those who study a dead language, solely by 'the means of books extant in it, that no reasonable person can 'question that some deference is in such cases due to their authority.' *Four Gospels*. Vol. I. Dissertat. IV. § 8. † See *Pædobapt. Exam.* Vol. I. p. 70—74.

'ad in their *most obvious* meaning, and not explained a-
 'way by subtle distinctions; and no law is to suffer a
 'figurative interpretation, where the proper sense of
 'the words is as commodious, and equally fitted to the
 'subject of the statute.'—Dr. SHERLOCK: 'When
 'the words of the law are capable of different senses,
 'and reason is for one sense, and the other sense
 'against reason, there it is fit that a plain and neces-
 'sary reason should expound the law. But when the
 'law is not capable of such different senses, or there is
 'no such reason as makes one sense absurd, and the o-
 'ther necessary; the law must be expounded according
 'to the *most plain and obvious* signification of the words,
 'though it should CONDEMN that which we think there
 'may be some reason for, or at least no reason against;
 'for otherwise it is an easy matter to expound away
 'all the laws of God.'—Bp. TAYLOR: 'In all things
 'where the precept is given in the proper stile of laws,
 '—he that takes the *first* sense is the likeliest to be
 'well guided—In the interpretation of the laws of
 'Christ, the *strict* sense is to be followed.'—Dr. JO-
 NATH. EDWARDS: 'In words which are capable
 'of two senses, the natural and proper is the pri-
 'mary: and therefore *ought*, in the first place and
 'chiefly, to be regarded.'—VITRINGA: 'This is ac-
 'counted by all a constant and undoubted rule of ap-
 'proved interpretation; That the *ordinary* and *most*
 '*usual* signification of words must not be deserted, ex-
 'cept for sufficient reasons.'—Dr. WATERLAND:
 'Since words are designed to convey some meaning, if
 'we take the liberty of playing upon words after the
 'meaning is fixed and certain, there can be no securi-
 'ty against equivocation and wile, in any laws,—or any
 'engagements whatever. All the ends and uses of speech
 'will hereby be prevented.'—To which I will add the
 following

following testimonies relative to the same subject. Bp. TAYLOR: 'We are [not] blindly to aim at some secret intention of the lawgiver; for the intention of a man is to be judged by his *words*, and not the words by his *intention*—When the first sense of the words infers any absurdity, contradiction, or unreasonableness, the mind of the lawgiver is to be supposed to be otherwise, and the words are not to be adhered unto—If the intention be gathered by circumstances, by comparing of laws, by the matter, and by appendages, and yet but obscurely, the words are rather to be chosen than the obscure intention. The reason is, because words are the first and principal sign of the intention, and therefore ever to be preferred; *and we are to seek no other, but when by accident these are* HINDRED TO SIGNIFY. When the intention and the words do differ, by what means soever the intention can rightly be found out, that must be stood to—But, when in respect of the obscurity on all hands the case is indifferent, we must stand to the words; for there is equity in that, that what is first in every kind should be preferred, and be the measure of the rest. Add to this, that unless it be *manifest* that the words do *not* represent the intention of the lawgiver, the conscience of the subject is to obey the words of the law—When a word, in law, signifies many things by proportion and analogy, but *one* is the principal, we must stand to that *principal**.—Dr. OWEN: 'On supposition that some such instance [of using a Greek preposition] might be produced, yet being contrary to the constant use of the word, some cogent reason from the text wherein it is used, or the thing treated of, must be urged, to give that sense admittance: and nothing of that nature is, or can be here

* *Duct. Dubitant.* B. III. Chap. vi. p. 723, 724.

'pleaded

‘pleaded *.’—TURRETTINUS: ‘It is acknowledged by all, that we should never depart from the *proper* and *native* signification of words, except for the weightiest and most urgent reasons †.’—Dr. CUMMING: ‘When God condescends to give us a revelation it becomes us to submit to it. Nor can they be freed from the guilt of sacrilege, who wrest his words from their *most natural, most obvious, and most common sense*, to a meaning more agreeable to their own prejudicate opinions ‡.’—Dr. BENSON: ‘What can be more absurd than to imagine that the doctrines, or rules of practice, which relate to men’s everlasting salvation, should be delivered in such ambiguous terms, as to be capable of *many* meanings §?’—In addition to which, I will again produce the following declaration from our warm opponent, Mr. PIRIE: ‘*Law* requires words and phrases of the *most ascertained and unequivocal sense*.’—I now appeal to the reader, Whether our conduct and course of argument, relative to those enacting terms, βαπτίζω, and μύθητεον, be not perfectly agreeable to the spirit of these quotations? For, as to any *absurdity* attending our sense of those disputed words, none is pretended.

Let us now see whether some of Dr. W.’s own assertions do not corroborate our view of the case. When the meaning of βαπτω and βαπτίζω is under his consideration, he says; ‘It is universally agreed upon among the learned, that these words are, etymologically, or according to the *radical, primary, and proper* meaning, justly rendered by the words *tingo* or *mergo*; to *tinge* or *plunge* ||.’ He tells us, ‘Just criticism requires, that similar renderings should be given to

* *Exposit. Heb.* Vol. I. p. 41. See also p. 91. † *De Satisfact. Christi*, Pars I. § 23. ‡ *Grounds of Present Differences among London Ministers*, p. 79. § In Mr. ROBINSON’s *History of Baptism*, p. 36, 37. Note. || Vol. II. 30.

‘ similar phrases in the same connection :’ and that it is
 ‘ not fair, nor agreeable to the just rules of criticism,
 ‘ to interpret the words of an author allusively, impro-
 ‘ perly, and metaphorically; except when plain neces-
 ‘ sity urges *.’ Rejecting our view of the baptismal
 commission, as recorded by Matthew, he asks : ‘ Does
 ‘ not such an interpretation militate against the *plain*
 ‘ and *natural use* of terms, and bid defiance to the
 ‘ force of language †?’ He quotes Mr. BAXTER with
 approbation, when expressing himself thus : ‘ It is ge-
 ‘ nerally agreed, that the *most common use* of the word
 ‘ *holy*, if not the only [one,]—is, to signify a thing se-
 ‘ parated to God—This therefore being the *proper*
 ‘ sense and *ordinary use* of the word, I take myself
 ‘ BOUND to receive it as the meaning here, till I
 ‘ know more reason to the contrary ‡.’ Relative
 to the same particular, and with equal approba-
 tion, he produces the following words from Dr.
 WHITBY : ‘ The word used for a *bastard* by this A-
 ‘ postle being *ἑτερογενής*, and the word *γεννητός* being the
 ‘ proper word for a legitimate offspring, had the A-
 ‘ postle *intended* such a sense [as not only we, but a
 ‘ number of Pædobaptists approve,] he would have used
 ‘ the words, which in the Greek writers are *GENE-*
 ‘ RALLY *used in that sense*.’ Upon which Dr. W.
 thus remarks : ‘ These quotations are inserted—for
 ‘ the *reasons and grounds* by which their interpretation
 ‘ is supported §.’—Speaking of *prepositions*, my oppo-
 nent says : ‘ It is well known that in whatever lan-
 ‘ guage prepositions are used, they have no small in-
 ‘ fluence in determining the meaning of those words
 ‘ with which they are connected ; and in many cases
 ‘ are quite decisive ||;’ nay, he charges me with play-

* Vol. I. 166. Vol II. 146. † Vol. I. 328. ‡ Vol. I.
 341. § Vol. I. 376. || Vol. II. 54.

ing ‘upon the *various acceptations* of an English participle*.’—Once more: When animadverting on the misapplication of learning to the affairs of religion, and on that supercilious contempt with which Socinians frequently treat the humble follower of Christ, he says: ‘Yes, if he lives by faith, his religion is *irrational*; and if he submits his understanding implicitly to the plain decisions of Revelation, *rejecting novel*, *FAR-FETCHED* criticisms, he is an *incorrigible bigot*†.’

Here, then, our author maintains, That the radical and primary meaning of the word in question, is to *tinge* (that is, to *dye*) or *plunge*—That similar renderings should be given to similar *phrases* in the same connection—That we are to consider ourselves as *bound* to understand scriptural terms in their *proper* sense, and *ordinary* use—That we should not desert the *plain*, the *natural*, and the *emphatical* use of words, when interpreting the baptismal statute—That, had an inspired writer *intended* to convey an idea which is not natural and common to the words employed, he would have used such terms as are *generally* found in the Greek authors to express that idea—And, that *far-fetched* criticisms are to be rejected, though we should be accounted incorrigible bigots for so doing.—I now appeal to the reader—nay, I may venture an appeal to all the world, Whether it be not on these premises that we proceed, in proof of immersion being essential to baptism; and whether these *data* do not necessarily infer our conclusion?

But there is another particular in the preceding extracts which deserves our notice, and it is this: *Prepositions have no small influence in determining the meaning of words; and, in many cases, are quite decisive.* Granted: and hence we infer, that the word *baptize*,

* Vol. I. 394.

† MORRICE'S *Social Relig.* Pref. p. iv.

as used by the Evangelists and Apostles, must signify *to immerse*. For, when connected by them with any preposition, it is always, if I mistake not, either *εν*, or *εις*. It is, if I have rightly observed, used fourteen times in connection with *εν* *; and twelve times in connection with *εις* †. Now that the natural, most obvious, and most common signification of the particle *εν*, is *in*, Dr. W., I presume, will not deny. Respecting which particle Mr. JAMES HERVEY, when addressing Mr. J. WESLEY, says: ‘I am ready to grant, that places may be found where the preposition *εν* must be understood according to your sense; [that is, *with*.] But then every one knows that this is not the native, obvious, literal meaning: rather a meaning swayed, influenced, moulded by the preceding or following word—He will not allow the Greek preposition *εν* to signify *in*; though I can prove it to have been in peaceable possession of this signification for more than two thousand years ‡.’—It is equally clear, and will be acknowledged with equal readiness by learned men, that the natural, proper, and most usual acceptation of the preposition *εις*, is *into*. Nor, with regard to baptism, should my opponent dispute this, whatever others may do. For, so completely satisfied is he of this particle signifying *into*, when connected with *βαπτίζω*, that he corrects our common Version of the baptismal statute, as recorded by Matthew, reading the words thus: *Baptizing them*, ‘*εις ονομα, INTO the name of Father, Son and Spirit* §.’—Now, as the

* See the following passages in the Greek Testament; Mat. iii. 6, 11. Mark i. 4, 5, 8. Luke iii. 16. John i. 26, 31, 33. iii. 23. Acts i. 5. xi. 16. † Matt. xxviii. 19. Mark i. 9. Acts xix. 3, 5. Rom. vi. 3. 1 Cor. i. 13. 15. v. 2. xii. 13. Gal. iii. 27. ‡ *Letters to Mr. J. WESLEY*, p. 26, 322. § Vol. I. 139.

preposition $\epsilon\iota\varsigma$, in the very LAW of baptism, is maintained by Dr. W. to retain its native, proper, and most common acceptation, IN TO ; what more necessary, than to take it in the same sense whenever it is used in connection with any branch of the term βαπτίζω, except there should be an instance where such a construction would infer some evident absurdity? This is quite agreeable to his own rule, when he says: ‘Just criticism requires, that *similar renderings* should be given to *similar phrases* in the same connection*.’

I will here, with some little addition, transcribe a few lines from *Pædobaptism Examined*, which Dr. W., after his usual manner in his ‘full reply,’ has quite overlooked. The word βαπτίζω is connected with such particles ($\epsilon\upsilon$ and $\epsilon\iota\varsigma$) as forbid our concluding that either *wash*, *pour*, or *sprinkle*, is a proper substitute for it. The form of expression adopted by Evangelists and Apostles is always, if I mistake not, baptizing *in*, or *into* something. Thus, for example, $\epsilon\upsilon$ or $\epsilon\iota\varsigma$, IN , or INTO *Jordan*†; $\epsilon\upsilon$, IN *water*, IN *Enon*, IN *the Holy Spirit*‡; $\epsilon\iota\varsigma$, INTO *the name of the Father*— INTO *the name of Paul*— INTO *my own name*— INTO *what were ye baptized?*— INTO *John’s baptism*— INTO *Moses*— INTO *Christ*— INTO *his death*— INTO *death*§. $\epsilon\iota\varsigma$, connected with βαπτίζω, cannot be rendered *to*, or *toward*; because it would be absurd to say, John baptized *to*, or *toward* Jordan. Nor, in regard to this affair, can $\epsilon\upsilon$ be translated *with*, or *by*; because it would be extremely awkward to say, John baptized *with*, or *by* Jordan. Besides, $\epsilon\iota\varsigma$, which is used of the same administration, cannot without the strongest impropriety be so rendered. Baptism, there-

* Vol. I. 166. † Matt. iii. 6. Mark i. 9. ‡ Matt. iii. 11. Joh. iii. 23. Mark i. 8. § Matt. xxviii. 19. 1 Cor. i. 13, 15. Acts xix. 3. 1 Cor. x. 2. Gal. iii. 27. Rom. vi. 3. 4-

fore, being represented as performed *in*, or *into* something, must be *immersion*: for persons cannot be sprinkled or poured *into* water, though they may be dipped, immersed, plunged into it. And as it would be absurd to speak of a person being *poured* in water; so neither is it common for us to represent any one, as either washed, or sprinkled, *in*, but rather *with*, water.—That the ancient ecclesiastical Greek authors, who must be allowed to understand their own language, and certainly practised immersion; both understood and used the prepositions under consideration, with reference to baptism, in the sense for which I plead, is, from their own writings*, incontestable. This, it must be acknowledged, is a very strong evidence in our favour.

Similar renderings, should be given to similar phrases in the same connection. Admitted; except there be a cogent reason to the contrary. On this very account however, Dr. W. ought by no means to approve our common Version of Matthew the third and eleventh, compared with the sixth verse of the same Chapter. Because, in the former of those verses, the particle *in* is warped from its native signification, and repeatedly translated *with*; but in the latter, it is permitted to retain its proper meaning, and is rendered *in*—*IN Jordan*.†—In confirmation of this remark, I will present my reader with a new version of the passage, and a critical Note upon it, by an eminent writer and a first-rate critic.

* Vide *Constitut. Apostol.* L. II. Cap. ii. L. III. Cap. xvi, xvii. L. VI. Cap. xv, xiii. *Canon. Apost.* Can. L. BEVEREG. *Annotat.* in loc. CLEM. ALEXAND. *Stromat.* L. II. p. 277. Lugd. Bat. 1616. CYRIL. HIEROSOL. *Cateches. Mystag.* II. § 4. Oxon. 1703. BASILII Magni *Opera*, Tom. I. p. 410, 411, 437, 563. Tom. II. p. 321, 322, 390. Paris. 1688. † See *Pædæbap. Exam.* Vol. I. p. 103. Note.

Thus,

Thus, then, Dr. GEORGE CAMPBELL: ‘*Indeed baptize you IN water—He will baptize you IN the Holy Spirit and fire. Vulgate, in aqua—in Spiritu Sancto.* Thus also the Syriac and other ancient interpreters. All the modern translators from the Greek which I have seen, render the words as our common Version does, except LE CLERC, who says; *dans l’eau—dans le Saint Esprit.* I am sorry to observe that the Popish translators from the Vulgate have shown greater veneration for the style of that Version, than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the translators last mentioned, that none of them have scrupled to render *εν τῷ Ιορδανῇ*, in verse the sixth, *IN Jordan*; though nothing can be plainer than that if there can be any incongruity in the expression *IN water*, this *IN Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there without adopting a circumlocution, and saying *with the water of Jordan*; which would have made *their deviation from the text* TOO GLARING. The word βαπτίζειν, both in sacred Writers and classical signifies *to dip, to plunge, to immerse*; and was rendered by TERTULLIAN, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth; which was by immersion. It is always construed suitably to this meaning. Thus it is *εν ἰδατι, εν τῷ Ιορδανῇ*. But I should not lay much stress on the preposition *εν*, which answering to the Heb. ׀ may denote *with*, as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said *αναβαινεν, to arise, emerge, or ascend*, verse the sixteenth, *απο του ἰδατος*; and, Acts

‘the eighth and thirty-ninth, *ἐκ τοῦ ὕδατος*, from, or
‘out of the water. When therefore the Greek word
‘is adopted, I may say, rather than translated into mo-
‘dern languages, the mode of construction ought to be
‘preserved, as far as may conduce to suggest its ORI-
‘GINAL IMPORT. It is to be regretted that we have
‘SO MUCH EVIDENCE that even good and learned men
‘allow their judgments to be WARPED BY THE SEN-
‘TIMENTS AND CUSTOMS OF THE SECT WHICH
‘THEY PREFER. THE TRUE PARTIZAN, OF WHAT-
‘EVER DENOMINATION, ALWAYS INCLINES TO
‘CORRECT THE DICTION OF THE SPIRIT BY THAT
‘OF THE PARTY *.’—Thus that learned translator,
and very eminent Pædobaptist critic.

But what would Dr. W. have said, had I, on the
same ground, and to an equal degree, censured the con-
duct of modern translators? He would certainly have
exclaimed, *Bigotry! bigotry! Line of bigotry!* Nay,
should he again ‘show his opinion;’, and, as before,
‘answer’ only a very small share of ‘his part;’ he may
perhaps with his usual heroism, ‘confront, break, and
‘rout’ this critical ‘phalanx.’ Nor would there be
the least reason to wonder, were he to represent the
Principal of the Marischal College at Aberdeen, as
violently ‘enamoured and tempted’ with some topic
or other, in order to account for such language pro-
ceeding from the pen of a Pædobaptist. Or, if he were
not disposed to make that singular excuse for him, as
he has done for others, the Principal would have rea-
son to admire his forbearance, were he not laid under
the imputation of ‘screwing’ a positive rite ‘in the
‘vice of bigotry.’ I need not inform the reader, how
keenly the poor Baptists have smarted under the hand

* *Translation of the Four Gospels*, at Matt. iv. 11. and *Note* on
the place.

of my opponent, for supposed faults, in the eye of candour and impartiality, much less atrocious. Consequently, were the Doctor to escape a severe flogging, it must be ascribed to his being a *Pædobaptist*.

But, notwithstanding the preceding principles of reasoning, which, on certain occasions, are adopted by Dr. W. and naturally infer our conclusion; he endeavours to evade the necessary consequence by various modes of proceeding; the principal of which I shall now consider.

He appeals, for instance, to the authority of Dr. OWEN, who tell us; βαπτίζω ‘doth not signify ‘properly to dip or plunge, for that in Greek is εμβαπτω ‘and εμβαπτίζω—It no where signifies to dip, but as ‘a mode of, and in order to washing:’ to which Dr. W. adds, ‘wetting, dying*.’ But how, then, could my opponent say, in the very next page; ‘It is ‘universally agreed upon among the learned, that these ‘words [βαπτω and βαπτίζω] are, etymologically, ‘or according to the radical, primary and proper meaning, justly rendered by the words, *tingo*, or *mergo*; ‘to tinge [that is, to dye,] or plunge?’ Besides, I appeal to the learned whether Dr. OWEN might not as well have asserted, That *mergo* does not properly signify to dip, or plunge; for that, in Latin, is *immergo*? Nay, does not the Doctor himself in the same Discourse acknowledge, that ‘the original and ‘natural signification of the word imports, to dip, ‘to plunge, to dye, to wash, to cleanse? and has not Dr. W. quoted the very passage †?—But it no where signifies to dip, except as ‘a mode of, and in order to ‘washing, wetting, dyeing.’ It is indeed natural enough to suppose, that when the act of dipping is performed by a person who is *compas mentis*, it is in order to

* V. II. 29. † V. II. 90.

something or other: either, for example, to discharge a duty, or to obtain a benefit; to make an experiment, or for amusement. So we may say of *παρρίζω*, it nowhere signifies to *sprinkle*, except as a *mode* of, and *in order to*, wetting, staining with spots, or something else. Nay, it may be asserted of our English term *dip*, that it nowhere signifies to immerse, except as a *mode* of, and *in order to*, dyeing, washing, wetting, or some other purpose. But will this prove that the former term does not properly signify to *sprinkle*, or the latter to *immerse*? Is it not foreign to the subject, and mere trifling?—Dr. W. adds; ‘What I deny is, that the principal *end* or *design* conveyed by the word is to immerse*.’ But here my opponent either mistakes the question, or else he artfully confounds it with one that is very different. The word *baptize*, in this dispute, denotes an *action* required by divine law: and the simple question is, What is that action? Is it immersion, or pouring, or sprinkling? Not, What is the principal *end* or *design* of that action? Be the action itself, and the design of it, whatever they may, they certainly are different things, and must be so considered.

‘The word *tingo*’, our author says, ‘which corresponds with the *primary* meaning of *baptize*, is a generic term; that is, the radical, primary meaning of it is, not any specific act, as to immerse, to sprinkle, or the like; but to effect the purpose, or to produce a *state*, of being dyed, stained, wetted, and so on, by *any way whatever*, as may best answer the end in view.’ He adds, in a Note; ‘It is observable, that the best Latin writers both ancient and modern, use the words *tingo* and *baptizo* promiscuously, in reference to the Christian ordinance †.’

* Vol. II. 29. † Vol. II. 31.

That Latin authors use the word *tingo* as answering to the term *baptizo*, is acknowledged: but that the natural, proper, and most common acceptation of *tingo*, is to *dye*, or *dip*, none but those who have some hypothesis to serve will deny. As *tingo* is, if I may so call it, a *dyer's* word; and as in the dyeing of wool, of cloth, and so on, the material to be coloured is always put *into* the tinging liquid, or *dipped* in it; what more natural or proper than to consider the verb as meaning to *dip*, except when used in an allusive sense, as it apparently is in those passages of the Roman poets to which Dr. W. refers? Were the passages to which he appeals a proof of his point, he might easily make it appear from our English classics, and especially the poets, that *dip* and *bathe* are generic terms, and that they signify to *sprinkle*, as well as to *immerse*, and to go *under the water**. Nay, my opponent himself acknowledges, ‘That among dyers, washers, and so on, the *most usual* mode of effecting [wetting or dyeing] is, by *putting* in the thing to be impregnated with the moisture and the different hue—Dyeing, as an art,’ says he, ‘is *usually* (though not necessarily) performed by the means or mode of *dipping* †.’ But why those expressions, ‘most usually—usually, not necessarily?’ Is he acquainted with any practitioner in the dyeing art, who dyes wool, cloth, silk, or any other article, by pouring or sprinkling the colouring liquid upon it? Or has he heard of any approved washer-woman, who sometimes performs her business to the satisfaction of her employers, by merely *pouring* or *sprinkling* a very small quantity of purifying liquid on the linen

*. See *Pædobap. Exam.* Vol. I. 121—125.

† Vol. II.

put into her hands? Have not our biblical translators very justly represented Him who is *the King of kings and Lord of lords*, as *clothed with a vesture βαββαμμενον αιματι*, *DIPPED in blood**? Are not the words of BASIL the language of strict propriety, when he speaks of το εριον βαπτισθεν εν βαμματα, *lanæ tincturæ immersa, wool baptized, immersed*, *DIPPED in the dye*†?—Nothing is more common than to speak of *dyeing* under the notion of *dipping*, even when the latter of those words is used in an allusive sense. Thus, for instance, Mr. HENRY: ‘Your sins have been as scarlet and crimson, a deep dye, a double dye—ye have been often *dipped*, by your many backslidings, into sin—ye have lain soaking in it, ‘as the cloth in the scarlet dye ‡.’ Mr. CHARNOCK thus: ‘Custom *dips* men in as durable a dye, as nature—Whatever significancy believing works have, is from the tincture they receive from the blood of this sacrifice, wherein faith *dips* them, as being faith in the blood of Christ §.’—But never, surely, was the term *tinged*, of which Dr. W. is extremely fond, used in a more extraordinary manner, than when, speaking of persons being admitted into the visible church of Christ, he represents it as being effected, ‘by having PURE water poured on them, whereby they were TINGED, washed, or ceremonially purified ||!’ Our author must, certainly, be possessed of something more than the dyer’s art, if he can both *tinge* and *purify*, by the single act

* Rev. xix. 13. † *De Baptismo*, L. I. C. i. In the same place he also speaks of iron intended to be made red-hot, being βαπτίζομενος εν τῷ πυρι, *immersum igni, baptized, IMMERSED in the fire*. ‡ On Isaiah i. 18. § *Works*, Vol. I. p. 462. first Edit. Vol. II. p. 572. second Edit. || Vol. II. 136.

of pouring *fair* water. But, in his own language, I will say; ‘Let him, for me, indulge the fancy, and enjoy the profits *’ of his ‘*latent* mystery.’—In opposition, however, to all my opponent says, respecting this particular, I appeal not only to the native and common use of the words *tingo*, and βαπτίζω; but also to the authority of that eminent critic Dr. GEORGE CAMPBELL, as before quoted. ‘The word βαπτίζειν,’ says he, ‘both in Sacred writers and classical, signifies to dip, to plunge, to immerse; and was rendered by TERTULLIAN, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth, which was by *immersion*.’

Dr. W., sensible that the etymological and classical sense of the word in question is against him, endeavours to evade the force of our arguments by distinguishing between its *philological* and *legal* acceptance. Thus he speaks: ‘There is an important difference between A *primary* philological or etymological, and A *primary* legal sense, of terms; founded on this ground, That terms acquire different acceptations according to the positions in which they stand †.’ This observation is applied to the verb μαρτυρεω. *A primary—A primary.* But are there *many* primary senses, either philological or legal, belonging to the same term?—He further says: ‘The *immediate* question is not, What is the radical, primary, and proper meaning of the word, *baptism*, in a philological or etymological sense; but, Whether the LEGAL, the *ceremonial*, or *sacramental* sense of the word excludes, absolutely *excludes*, every other idea but immersion?—It is not necessary—that the primary philological or etymological sense of these terms [βαπτίζειν and βαπ-

* Vol. II. 209.

† Vol. I. 317.

‘*τισμος*’] should be the *legal* one—The real *legislative* and *sacramental* force of the term [*baptize*] is of a *general nature*, and by no means confined ‘to one specific action*.’ He speaks to the same effect in many other places†: in answer to which, the following particulars are proposed for consideration.

The question before us is not fairly stated. For the immediate subject of enquiry is not, *Whether the legal, ceremonial, or sacramental sense of the word BAPTISM absolutely excludes every other idea besides immersion?* But, *What is the real meaning of the word BAPTISM?* And, *Whether the native, primary, and ordinary acceptation of the term be retained in the baptismal statute?*—Mr. ELLIOT, and some others among our opposers, would have the question stated thus: Has the word βαπτίζω ‘ALWAYS that sense [immersion] and no other?’ for else it proves ‘nothing against us;—especially if this be not its *constant* meaning throughout the Scripture‡.’ Just so, an author who wrote against the everlasting duration of infernal punishment. ‘The question,’ said he, ‘is, ‘Whether the terms *eternity*, and *for ever*, ought ALWAYS to signify a duration without end?’ To this Mr. HORBERY replies; ‘Which, with submission, is ‘not the question at all. What words signify *always*, ‘or are used *always* in the *whole extent* of their meaning? Not αἰώνιος, not αἰδιος, nor αἰδιωνος, in ‘Greek; nor the words that answer to them in other ‘languages. The question therefore is, Whether the ‘words signify duration *without end*, not *always*, but ‘in the particular subject before us§.’

* Vol. II. 5, 6, 8, 9, 68. † Vol. II. 113, 141, 164, 165, 361, 367, 368. ‡ In Dr. W. Vol. II. 126. § *Inquiry into Duration of future Punishment*, p. 247, 248. Note.

It is not necessary that the primary philological or etymological sense of the word should be the legal one. True; our divine Lawgiver was completely at liberty to express himself, in the enacting terms of his own law, just as he pleased. But, being supremely wise and good, and intending to be obeyed; it was necessary he should so express himself as to be *understood*, by those for whom the law was designed. Now, for that purpose, what more suitable to his legislative character, than to consider him as using those enacting terms, *μαρτυρῶ* and *βαπτίζω*, in that signification which was most natural and common to them among the Greeks, in whose language the baptismal statute stands recorded? For if a legislator, in the *only law* respecting a certain duty to be performed,* use the principal commanding terms in a sense foreign to their natural and common acceptation, at the time when the law is enacted; it looks as if he intended to be *ambiguous*, and not to be understood. For, as Mr. TWELLS observes, ‘It requires not only criticism, but conjuration, certainly to know what is meant by words *designedly ambiguous* *.’—Fond, however, as Dr. W. is of distinguishing between the etymological and legal sense of commanding terms, another of my opponents, as already observed, implicitly condemns that distinction. For thus Mr. PIRIE: ‘Poetry may admit —liberties of expression; but LAW requires words and phrases of the *most ascertained and unequivocal sense* †.’

Though Dr. W. distinguish between the etymological and legal sense of the word *βαπτίζειν*; and though he will by no means admit that its primary philological meaning is retained in the law of baptism;

* *Critical Examination of New Text and Version*, Part II. p. 16. † *Appendix*, p. 127.

yet when the true and proper meaning of the verb *χειροτονεῖν* is to be fixed, in opposition to learned Episcopalians, he appeals, as we do, to the Greek classics, and to ecclesiastical authors who wrote in the Greek language, as the most likely way to settle the signification of that disputed term. Nor does he seem to have the least suspicion of the philological, and the scriptural meaning of the word, being different. Nay, with Dr. DODDRIDGE, he pronounces the Annotation of Sir NORTON KNATCHBULL on a certain text* *admirable*; though that Note is chiefly employed in determining the sense of *χειροτονεῖν*, by quotations from ecclesiastical writers.†.—But how easily might an Episcopalian retort: The question is not, What is the radical meaning of the word *χειροτονεῖν*, in a philological or etymological sense; but, Whether the scriptural sense of the word be *to elect*, ‘by the lifting up the hands of the people?’—Our author, by pleading for this distinction, tacitly allows the etymological and philological sense of the term *baptize*, to be in our favour; and therefore the following passage from Dr. WATERLAND, with the alteration of a single word, will here apply. ‘I doubt not but the Unitarians, of every denomination, are very sensible, that our interpretation of Scripture, so far as concerns this point, is the most easy, obvious, and natural, and most agreeable to the letter of the inspired Writers †.’ Whether this remark be not as pertinent here, as it is in the Unitarian controversy, I leave the impartial to judge.—If this distinction be admissible, with regard to the words *μαρτυρεῖν* and *βαπτίζω*, what should hinder its application to any other emphatical term in the law of baptism? Why not apply it, if we should find occasion

* Acts xiv. 23. † Note on MORRICE'S *Social Relig.* p. 121, 122. ‡ *Eight Sermons*, p. 104. second Edit.

to support any hypothesis, to the words *preach, gospel, nations, name, Father, Son, and Holy Spirit?* Nay, why might not the particle *eis*, as used in the baptismal statute, have a legal meaning attached to it, extremely different from its primary philological acceptance, *into*? Here, however, Dr. W. has precluded himself, by correcting our common Version to *preserve* that acceptance.—This distinction is adapted to answer similar purposes with that of the Arians, respecting *supreme, and subordinate* worship; concerning which Dr. WATERLAND says: ‘Any man with your distinction of *sovereign and inferior* worship, might have eluded every law about *sacrificing* to the true God only *.’ So the distinction which I oppose is adapted to keep conscience easy, in the evading of any divine law, to the observance of which we are disinclined. For whatever be the natural, proper, and most common meaning of enacting terms; and however clear that meaning may be on the face of those terms; it is an easy thing for any one to say with Dr. W., ‘There is an *important* difference between a primary philological or etymological, and a primary *legal* sense of terms—Terms acquire different acceptations according to the positions in which they stand. *There is hardly ANY LAW, sacred or civil, but may furnish a confirmation of this NECESSARY distinction.*’ With what admirable propriety and force might this NECESSARY distinction have been applied, by the ancient Hebrews, to the law of circumcision! and in how many instances of ceremonial impurity, might the operation of the same distinction have been favourable to female delicacy! Nay, what should hinder the application of this distinction to the principal terms in the eucharistical statute, so as to provide for the admis-

* *Second Defence of Queries*, Query XVI. p. 379.

sion of infants to the holy table? Or, if you adopt Dr. BRETT's notion of the sacred supper, this admirable distinction will prove that those words of the institution, *τοῦτο ποιεῖτε*, are to be understood in a *sacrificial* sense, for which he strenuously contends*: consequently, that the supper of our Lord is a *sacrifice*, and the administrator a *priest*.

Nor would the operation of this principle, if admitted, be confined to institutes of a positive nature. No; it would extend a similar and powerful influence to moral precepts and evangelical doctrines in general. So, for instance, were Dr. W. to write in defence of our Lord's atonement; and were he to plead, as others have done a thousand times, the *radical*, *primary*, and *usual* meaning of *λυτρον*, *αντιλυτρον*, *αντιλυτρον ὑπερ*, and so on; how easy it would be for any Socinian to reply: But you forget, Sir, that, 'there is an *important* difference between the *primary* philological or etymological, and the *primary* [theological] sense of terms; founded on this ground—That terms acquire different acceptations according to the positions in which they stand.' So that though the several Greek terms produced were allowed, *philologically* and *etymologically* considered, to signify a *proper price* paid by way of ransom for another; yet, *theologically* understood, they have no such meaning.—I appeal to the learned and the impartial, whether this be not a natural inference from our author's principle?

Again; If the *philological* be not the *legal* sense of the word, how is the latter to be distinguished? By any absurdity that would follow on admitting the philological acceptance? none is pretended. By considering the prepositions, *εἰ* and *ἵνα*, with which the term

* See his reasoning in *Pædobap. Exam.* Vol. I. p. 119, 120, 121.

βαπτίζω is very often connected? but those particles, as already observed, are not only consistent with its etymological meaning, but absolutely require it. By consulting the sacred history of primitive practice? but that enforces the same acceptance*. By studying the design of baptism? that also concurs to establish the philological sense†. By appealing to the ancient Fathers who wrote in the Greek language? but they unanimously agree in retaining the etymological sense for which we plead.—On what principle, then, is that *legal* signification for which Dr. W. contends to be established? Why, truly, on the principle of *necessity*—the necessity of Infant *sprinkling*; for without some such expedient it cannot be supported. Because the philological, natural, and obvious meaning of the term *baptize*, must certainly prove fatal to that ceremony.

There is hardly any law, sacred or civil, but may furnish a confirmation of this necessary distinction, between the ETYMOLOGICAL and LEGAL sense of terms†. Then Dr. SAMUEL JOHNSON might well say, 'I though a man accustomed to satisfy himself with the *obvious* and *natural* meaning of a sentence, does not easily shake off his habit; [yet] a *true-bred* lawyer never contents himself with *this* sense, when there is another to be found §.' But is this any honour to the moral character of such lawyers, or for the benefit of their clients in general? My opponent, I presume, will not suppose it. Be that, however, as it may, he seems, respecting the law of baptism, to have imbibed the spirit of Dr. JOHNSON'S *true-bred* lawyer; for he cannot be at all contented with the *obvious* and *natural* meaning of enacting terms in the baptismal statute. I

* Matt. iii. 6, 16. Joh. iii. 23. Acts viii. 36—39. † Rom. vi. 3, 4. Col. ii. 12. ‡ Vbl. I. 317. § *Beauties of John-*

am persuaded, notwithstanding, that a similar conduct in almost any other case, which respected either the laws or the doctrines of Christ, would be detested by him.

There is hardly any law, sacred or civil, but may furnish a confirmation of this distinction. IPSE DIXIT.

What, hardly ANY LAW, of either God or man, that does not furnish a proof of *enacting terms* being used in a sense different from their etymological, natural, and obvious meaning ! He might as well have said, There is hardly any law, sacred or civil, which the legislator intended to be *understood* by the common people. Or, There is hardly any law, sacred or civil, which was not designed by the enactor of it, rather for the emolument of its *interpreters*, than for the benefit of subjects at large. Or, There is hardly any law, divine or human, which is not *adapted* to puzzle, to confound, and to promote endless contention among those to whom it was given. Were this the case, in reference to the subject in hand, a selfish minister of the word might, with a pettyfogging attorney, exult in ‘the glorious uncertainty of the law.’ But why—in the name of wise legislation and of righteous law—why did not Dr. W. produce a few instances from laws both ‘sacred and civil’ in proof of his bold assertion ? Or does he consider his assertion as expressing a fact so notorious, and so universally acknowledged, that it needs no proof ? Clear, however, as it may appear in his view, I absolutely despair of seeing the *ipse dixit* proved.—I have thought of *divine* laws ; but I cannot perceive the assertion apply. What is there, for instance,—I appeal to both learning and common sense—what is there in the enacting terms of the ancient statute of circumcision, or in those of the eucharistical anointment, that can justify this distinction ?

I have thought also of *human* laws; but neither in them can I discern any just ground for distinguishing between the *legal* and *etymological* sense of enacting terms: except in such instances as arise from the fluctuating state of a living language.—Of this distinction, it may be presumed, Sir WILLIAM BLACKSTONE had no thought, when he gave the following rule of legal interpretation: The words of a law ‘are generally to be understood in their USUAL AND MOST KNOWN *signification*; not so much regarding the propriety of grammar, as their *general* and *popular* use:’—but, where words bear either none, or a very absurd signification, if literally understood, we must a little deviate from the received sense of them*.’ Conformably to this rule Dr. W. himself has found, I presume, by experience, that in our English revenue laws the terms *pounds*, *shillings*, and *pence*, have a legal sense, pretty near akin to their *etymological*, obvious, and popular sense. Nor do I imagine it would be of much avail for either him or me to plead his distinction, in opposition to a regular demand for the land, the house, or the window tax. Many unhappy persons have also found to their shame and regret, that, in our criminal statutes, those enacting terms, *hard labour*, *whipped*, *hanged*, and so on, have a *legal* sense not much different from their *etymological* and common acceptance.—So novel and so extraordinary is his distinction between the *etymological* and *legal* sense of commanding words, that I cannot conceive of any motive he had to adopt it, besides a fondness for hypothesis. But, as repeatedly observed, Infant sprinkling must have a patent of exclusive privileges: and, among other immunities, it must be considered as free from an obligation to abide

* *Commentaries*, Vol. I. Introduct. Sect. ii. See my quotations from various authors, p. 253—256.

by the etymological sense of enacting terms in divine law, or it cannot stand the test of enquiry.

The enacting terms of law having been universally considered as wearing a stern, peremptory, commanding aspect, it may, on a superficial view of the case, appear surprising, that my opponent should so earnestly plead for a *legal* sense of the word *baptize*, in opposition to its philological, native, and proper meaning; while it is manifestly his desire to have the mode of administration "entirely under the direction of human prudence. But that surprise will cease when it is recollected, that the legal sense for which he contends being his own manufacture, is extremely complaisant, and so compliant, that an administrator may either immerse, or pour, or sprinkle, just as he and the candidate find themselves inclined. Now this, Dr. W. knows, the philological, radical, and most common acceptance of the term in question will not admit. Hence the necessity of coining a new distinction, and of contrasting the legal, with the etymological sense of the word.—But as it is both natural and necessary, where it involves no absurdity, to understand expressions in their most obvious and ordinary acceptance; and as this nice distinction between the philological and legal sense of the term in question, is far from being level to the capacities of those illiterate persons who constitute a vast majority of our Lord's disciples; it is hard to conceive how they, when thinking for themselves, can obtain satisfaction respecting the will of their divine Sovereign in this affair. Hence a strong presumptive evidence arises against the novel distinction—a distinction, far more becoming the character of a Jesuit, than that of a Protestant Dissenting Brother; as it has a natural tendency to enfeeble and vacate every law of God and of man to which it is applied.

My opponent endeavours to evade the natural force of the words *baptize* and *baptism*, by labouring to persuade us that, ‘at least, when ceremonially or sacramentally used, they are *generic* terms, comprehending ‘different specific modes of *purification* AND *cleansing*.’ Again; After having quoted a number of Pædobaptist authors in favour of his hypothesis, he says: ‘Now I venture to appeal to the peruser of the foregoing pages, whether the verdict of many very eminent literary characters does not corroborate the doctrine contained in our general thesis, viz. That *baptize* and *baptism*, at least when sacramentally used, or in their New Testament *legislative* meaning and force, are *generic* terms *?’—In order to prove that the word *baptize* is a generic term, he says; ‘It is well known that in whatever language *prepositions* are used, they have no small influence in determining the meaning of those words with which they are connected; and in many cases are quite decisive.’ This has been already considered, and proved to be in our favour. But he adds; ‘For instance, were the subject of enquiry, how *general* and extensive, or how particular and confined, is the meaning of any word? the use of the prepositions connected with it will often decide. Suppose, for illustration’ sake, we fix upon the English word *to move*: now in order to know that this is a *generic term* I need only observe—That prepositions of various and even contrary influence and tendency may be consistently connected with it; as to *move in, with, by, FROM, TO*. For a thing may be moved *FROM* as well as *TO* or *towards* another. But let any other word which is only a *species* of the genus *to move* be adopted—its *specific* nature is easily discovered by the use of prepositions †.’

* Vol. II. 2, 113. † Vol. II. 54, 55.

Before I animadvert on this particular, candour demands that I should make an acknowledgment of having, on a certain occasion, expressed myself inadvertently. The passage to which I refer, in the Second Edition of *Pædobaptism Examined*, is as follows. ‘That many tyrants and fools have given laws to secular kingdoms, and have even presumed to legislate for Jesus Christ himself, is a fact; that some of their laws have been marked with tyrannical subtilty, and others with egregious folly, is also a fact; but that any of them ever were so crafty, as to contrive a law which, by a *single enacting term*, equally required *three different* acts of obedience; and yet were so complaisant as to feel themselves perfectly satisfied with having *any one* of those acts performed, I do not believe*.’ Here, I frankly acknowledge, Dr. W. has convicted me of a mistake, and I stand reprovèd. Instead of, ‘a single enacting term,’ I should have said, *a single SPECIFIC-enacting term*; and then his censure † would have been prevented, or at least, rendered entirely impertinent. But whether our author himself, in what he says relative to generic and specific terms be absolutely free from all mistake, the following considerations perhaps may show.

The language of Dr. CAMPBELL is, I think, directly in point, and much in our favour. ‘If the sacred penmen wrote to be understood, they must have employed their words and phrases in conformity to the *current usage* of those for whom they wrote—There is a great difference between the mention of any thing as a *duty*, especially of that consequence, that the promises or threats of religion depend on the performance or the neglect of it; and the bare recording of an event as *fact*. In the former, the words *ough*

‘to be as SPECIAL as possible, that there may be no mistake in the application of the promise, no pretence for saying that more is exacted than was expressed in the condition. But in relating facts, it is often a matter of indifference, whether the terms be general or special*.’ Let my opponent disprove the propriety and the truth of these positions, if he can.

That the constant use of the preposition *en* or *εις*, in connection with βαπτίζειν (when any preposition is employed by the sacred penmen) is directly against our author, has already appeared: and though it be granted, that the verb *to move* is a generic term, yet that his rule ‘for distinguishing generic from specific terms is not perfectly accurate, must I think be admitted. For, I suppose, he will not deny that the words *run, walk, swim, leap, hop, and creep*, are so many ‘species of the genus *to move*.’ Yet a man may *run, walk, hop, or swim*; and an insect may *leap or creep*, ‘IN, WITH, BY, FROM, TO;’ as well as ‘*advance, proceed, withdraw, recede*.’ His application, therefore, of this rule to the word under consideration is impertinent.—That the words *immerse, plunge, dip*, are specific terms, our author admits; and that those expressions answer to the radical, primary, and most obvious meaning of the word *baptize*, the most learned Pædobaptists in general have asserted †. Consequently, they have taught us to conclude, in opposition to Dr. W., that βαπτίζειν is a *specific* term.

To the numerous quotations produced from eminent Pædobaptists, in my *Pædobaptism Examined*, which naturally infer the conclusion just mentioned, I will add one still more express from Dr. CAMPBELL. His translation of Mark the seventh, third and fourth,

* *Four Gospels*, Vol. I. Dissertat. VI. Part ii. § 20. Part iii.

† See *Pædobap. Exam.* Vol. I. Chap. ii.

and part of his *Note* on the place, are as follow. ‘*The Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them;—and if they become from the market, by DIPPING them.* For illustrating this passage let it be observed, that the two verbs rendered *wash* in the English Translation are different in the original. The first is *νιψονται*, properly translated *wash*; the second is *βαπτισονται*, which LIMITS US TO A PARTICULAR MODE of washing: for *βαπτίζω* denotes *to plunge, to dip*—“*Βαπτίζεσθαι*,” says that excellent critic [WETSTEIN] “*est manus aquæ immergere, νιπτέσθαι, manibus affundere.*” This is more especially the import, when the words are, as here, opposed to each other. Otherwise *νιπτειν*, like the general word *to wash* in English, may be used for *βαπτίζειν*, *to dip*, because the genus comprehends the species; but not conversely *βαπτίζειν* for *νιπτειν*, the species for the genus.’—Now that this is directly in opposition to Dr. W., and expressly in our favour, none can doubt: nor will any one, acquainted with the literary character of Principal CAMPBELL, consider him as a less capable judge, in matters of this kind, than my opponent. It should also be remembered, that as he is one of the most competent, so he is an *unexceptionable* witness; because it is evident, that the testimony he bears is inconsistent with the practice of his own communion.

The same learned translator and ingenious critic manifestly considers *λουω* as a *specific* term, though my opponent may probably look upon it as more liable to objection, in that respect, than the word *βαπτίζω*. Thus, however, Dr. CAMPBELL: ‘There are two words which occur in the New Testament in the sense of *washing*; yet they are not synonymous, though

' though we have not terms which correspond so exactly as to mark the distinction between them. The words are *νιπτειν* and *λουειν*. The former, *νιπτειν*, or rather *νιπτεσθαι* (for the middle voice is more used) denotes to wash or bathe a part only of the body; the latter, *λουειν*, is to wash or bathe the whole body. This difference, if I mistake not, is universally observed in the New Testament. Thus Matt. vi. 17. *το προσωπον σου νιψαι*. xv. 2. *ου νιπτονται τας χερας αυτων*. And in this Gospel [according to John] the distinction is expressly marked Chapter xiii. 10. *ο λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι καθαρος ολος*; where the participle *λελουμενος* is used of him whose whole body is washed; and the verb *νιψασθαι* is joined with *τους ποδας*. That the verb *λουειν* is commonly used in the manner mentioned, see Acts ix. 37. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 5. In all which, whether the words be used literally or metaphorically, the complete cleansing of the body or person is meant. There is only one passage about which there can be any doubt. It is Acts xvi. 33. where the jailor, upon his conversion by Paul and Silas, prisoners committed to his custody, is said in the English Translation to have *washed their stripes*. The verb is *ελουσεν*. But let it be observed, that this is not an accurate version of the Greek phrase *ελουσεν απο των πληγων*, which in my opinion implies bathing the whole body, for the sake both of cleansing their wounds, and administering some relief to their persons. The accusative of the active verb *ελουσεν* is evidently *τα σωματα* understood. The full expression is *ελουσε τα σωματα αυτων απο των πληγων*. The same distinction between the words is well observed in the Septuagint. The word *wash* in English, when used as a neuter verb, without

‘out a regimen, is commonly, if not always, understood to relate to the whole body*.’

My opponent, with great parade, pleads the authority of Dr. SAMUEL JOHNSON against us, as if it were of itself decisive. The Doctor, in his Dictionary, says; ‘To *baptize*, is to *christen*; to administer the sacrament of baptism to one. *Baptism*; ‘an external *ab-lution* of the body, with a certain form of words.’—This quotation is introduced and recommended by our author, in the following pompous manner. ‘Dr. S. JOHNSON, as every one knows, cuts no mean figure in the annals of English literature, and stands eminently conspicuous as a lexicographer; one would expect, therefore, he could not fundamentally and essentially mistake as to the primary acceptation of a word, than which hardly any his famous Dictionary contains had been more controverted. And yet this celebrated author has actually erred in that manner, if our opponents are in the right. He considers the word *baptism*, and we believe with great propriety, not as confined to any one specific action, as to *sprinkle*, to *dip*, or the like; but as a term of latitude, according to its biblical and sacramental use—Now, if our martyrs and divines were mistaken, in darker or more improved ages, must we pronounce JOHNSON, so much the honor of a nation enlightened with science: JOHNSON, with regard to philology, his favourite branch; and with regard to a term so long and fiercely controverted; must we pronounce HIM in *this* affair (whatever he was in some others)—“A being darkly wise and rudely great †?”—Dr. W. speaks of Mr. B.’s ‘boasted concessions ‡’ produced from Pædobaptists; but, surely, I never boasted of them at *this* rate!

* Note on Joh. ix. 7. † Vol. II. 382, 383. ‡ Vol. II. 135.
Our

Our author, as will be seen in the following pages, when handling another branch of the subject, ‘plants a cannon,’ which makes most frightful work with us; and it should seem as if he considered JOHNSON’S definition of the term *baptize*, in the light of a mortar, that will by one discharge demolish our cause, with regard to the mode of administration. He is indeed so ‘enamoured’ with this formidable piece of Johnsonian artillery, that did he not consider Infant sprinkling as requiring every support which can be procured, there would be no reason to wonder, were he ‘tempted’ to discard some of those topics on which he argues against us.—Such is the superlative pleasure which my opponent feels on the present occasion; exclaiming, with ARCHIMEDES, in a transport of joy, *I have found it ! I have found it !* that, were it not for what I consider as the interests of truth and of duty, I would not say a word to abate his high exultation. But, all things considered, the following remarks may not be improper.

Dr. W. seems to forget, that the celebrated work of JOHNSON is not a *Greek Lexicon*, but an *English Dictionary*; and that the author’s business was, not to show how the words *baptize* and *baptism* are used in *Greek* writers, but what are the ideas generally annexed to them in our *English* classics. Now supposing, in this view, Dr. JOHNSON’S definition were ever so just, it would be no proof of our author’s point. Because, as Dr. G. CAMPBELL truly observes, ‘There has come a *gradual change* on the meaning of many words, consequent on the changes which have been gradually introduced into the church, in religious ceremonies, modes of government, and formularies of doctrine—*Old* names are given to things comparatively *new*, which have, by insensible degrees, arisen
‘ out

‘out of the old, and have at last supplanted them *.’ Never, perhaps, was this observation more clearly verified, than in the present instance.—The word *bishop* is defined by JOHNSON, ‘One of the *head order* of the clergy.’ Now, does our author allow this to be a proper definition of the scriptural term *ἐπισκοπος*, from which the word *bishop* was derived †? But, perhaps, the definition may suit his notion of a *National* church under *Congregational* government.—It seems a little surprising that a Protestant Dissenter should be so delighted with finding any one explain the term *baptize*, by the word *christen*: for our Nonconformist Brethren have not usually been very fond of that expression.—To preserve Dr. W. from being any longer ‘disproportionately enamoured’ with JOHNSON’S authority, in reference to this affair, and a little to abate his triumph; I will produce a short anecdote, which is given us by Mr. BOSWELL, and is as follows. ‘He [Dr. JOHNSON] argued in defence of some of the ‘peculiar tenets of the Church of Rome. As to giving the bread only to the laity, he said, “They may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience: and *I think they are as well warranted to make this alteration, as we are to substitute SPRINKLING in the room of the ANCIENT BAPTISM ‡.*”—In what is *merely ritual*. Then he considered baptism and the Lord’s supper, as *merely positive* institutions.—*In the room of the ancient baptism.* Then he did not admit *sprinkling* to be the appointment of Christ.—*As well warranted to give the bread only to the laity.* Then, in his view, sprinkling is not defensible, except on *Popish* principles. Let the reader

* *Four Gospels*, Preface, p. xii. † See Dr. WATTS’S *Logick*, Part I. Chap. iv. Sect. i. ‡ *Life of Johnson*, Vol. II. p. 49, 500.
now

now reflect on the preceding panegyric pronounced upon Dr. JOHNSON; and then consider, whether in each of these particulars he be not '*plump against*' my opponent.

Mr. BOSWELL's anecdote of Dr. JOHNSON reminds me of an observation made by an ingenious lady, with whom the Doctor had an intimate acquaintance. Mrs. PIOZZI, in her *Observations in a Journey through Italy*, says: 'The baptisterio is another structure close to the church, [the Duomo, or Cathedral at Florence] and of surprising beauty—The font has not been used since the days when immersion in baptism was deemed necessary to salvation: a ceremony still considered by the Greek Church as indispensable—The Romans—dropped the immersion at baptism, of themselves, and in so warm a climate [as that of Italy] too!—Very strange it is to think, that while other innovations have been resisted even to death, scarcely any among the many sects we have been divided into, retain the *original* form in that ceremony so emphatically called *Christening* *.'

Though I do not recollect a single instance produced by our author, from the Greek classics, from the Septuagint Version, or from the New Testament, whence it appears that the word βαπτίζω ever signifies to *pour*, or to *sprinkle*; yet had he proved beyond all dispute that it must on certain occasions be understood in the one and the other of those acceptations, it would not have evinced that the term is *generic*. For he acknowledges, what must indeed be admitted by all, that the English expression *dip* (to which I may add, *bathe*) is a *specific* term; and yet I have produced passages from our English classics in which those words are so used as to convey the idea of *bedewing*

and of *sprinkling*, rather than that of *immerſing* and of *washing the whole body* *. Nay, my opponent himſelf has uſed the term *bathed* in the ſame lax acceptance. For, ſpeaking of the crucified Redeemer, he tells us, that our Lord's 'body was BATHED in its own 'blood †.' He might, therefore, on equal grounds inſiſt, that the verbs, *dip* and *bathe*, are generic terms. Of this, however, and of ſimilar inſtances produced for the ſame purpoſe, he was not inclined to take the leaſt notice in his boaſted 'FULL reply.'

Were it granted that the word under conſideration is frequently uſed by Greek claffics, and by the ſacred Writers, in a *general* ſenſe, it would not neceſſarily follow, as my opponent ſuppoſes, that it is in the baptiſmal ſtatute a *generic* term. For the word *εκκληſια*, *αποſτολος*, *διακονος*, *ευαγγελιον*, *ευαγγελιſτης*, and *επιſκοπος*, are all, if I miſtake not, generic terms; and yet, in the affairs of Chriſtianity, they are generally uſed by the penmen of the New Teſtament in a *ſpecific* ſenſe.—Nay, in the law of the ſacred ſupper, the word *αρτος*, *bread*, which is moſt commonly uſed by inſpired writers as a generic term, is evidently employed in reſtricted meaning, to denote *baked farinaceous food*; and therefore has a ſpecific ſenſe. *Give us this day our daily BREAD. Jeſus took BREAD, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body* ‡. Conſequently, were this argument of my opponent concluſive, it would have juſtified the conduct of the Artotyretes, who, as EPIPHANIUS informs us §, inſtead of *bread* only, in a ſpecific ſenſe, uſed *bread and cheeſe* at the holy table.—Should it be objected, The word *brake* plainly ſhows, that bread only—

* See *Pædobap. Exam.* Vol. I. p. 121—125. † Vol. I. 193.

‡ Matt. vi. xxvi. 26. Mark xiv. 22. Luk. xxii. 19. 1 Cor. xi. 23, 24. § *Hæref.* xxix. Tom. I. L. ii. p. 418. Colon. bread,

bread, in a proper and specific sense, was used by our Lord when appointing the sacred supper: it may be replied, True; but not more plainly than going down *into the water*, and coming up *out of the water*, show that immersion was practised by apostolic administrators.—I may add, on the principle of this argument those two terms which constitute the Title of my opponent's Book, may both of them be considered as conveying no idea pointedly against us, more than against thousands of others, whose religious practice is far from being the subject of his particular animadversion. For, as to the word *Antipædobaptism*, it applies to those Christian professors called Quakers, as well as to us: and as to the term *Examined*, being evidently generic, it does not express whether he *grope* with his hands, or *pore* with his eyes; whether he merely *interrogate*, or whether he enter into a *logical discussion*. So, when he says in his Motto, *I also will show my opinion*; the term *show* is generic: nor does it inform us, whether he will exhibit his opinion to view, *orally*, by *manuscript*, or from the *press*. Yet there is no doubt but he used each of these words in a *specific* sense, and with a special reference to our practice.—These particulars may serve to evince the futility of Dr. W.'s assertions and reasonings on this topic.

Our author, however, produces a long list of learned writers in order to prove, 'that baptize and 'baptism, at least when sacramentally used, are generic terms *;' on his quotations from whom I must now make a few remarks. In general, then, it may be observed, That all his quotations are the language of literary characters who professedly approved and practised pouring or sprinkling. It is no wonder, therefore, if none of them represent the word bap-

tism, as being strictly speaking a *specific* term, signifying nothing short of dipping, or immersion: because they could not do so, without expressly condemning their own practice as invalid. If the authors produced had been uninterested in this dispute, as the Quakers are, his quotations would have had great weight: but, coming from Pædobaptists, they are to be considered only as attempts to vindicate their *own conduct*. Consequently, though we acknowledge them to be *learned* characters, we cannot, in his own phrase, admit them as ‘*unexceptionable* witnesses;’ because, in many of those particulars produced by him, they evidently designed to support their *own* practice. Their testimonies, therefore, can have no more weight with us, in favour of the generic acceptance of the term *baptize*; than an equal number of quotations from our Baptist authors, to prove the specific sense of the same word, would have had with him. But what, as already observed, would my opponent, and the generality of Pædobaptists, have said, had I produced for that purpose a long list of testimonies from TOMBES, DU VEIL, GALE, GILL, the STENNETTS, and others of the same persuasion respecting this affair? Would not my conduct have been charged with puerility and egregious trifling? Nay, many of those authors whom Dr. W. has quoted have asserted such things, and made such concessions, respecting the meaning of the word *baptize*, the design of the ordinance, and the primitive practice, as are by necessary consequence inimical to pouring and sprinkling: of which the reader may see ample evidence, by consulting *Pædobaptism Examined* *.

* See Vol. I. Chap. ii, iii, iv, vi, vii.

Various particulars in the testimonies produced by him, are scarcely consistent with some of his own assertions and reasonings. For instance: TURRETINE says, 'Almost every thing is wont to be DIPPED and 'tinged,' as our author translates, 'that it may be washed.' Dr. OWEN: 'The original and natural signification of [the word βαπτίζω] is to DIP, to PLUNGE, to dye, to wash, to cleanse.' BEZA: 'Βαπτίζειν signifies tingere, to dye, or stain, seeing it comes immediately from βαπτείν; and—tingenda, the things to be dyed or stained are DIPPED.' TILENUS: 'Immersion might have been more customary than aspersion, especially in Judea and other warm countries—Baptism, if we regard the etymology of the word, signifies IMMERSION, and also aspersion,—and, by consequence, washing.' FRID. SPANHEMIUS, F. 'The form of baptism in use (Cent. II.) was immersion.' URSINUS: 'The word baptism signifieth a dipping in water, or sprinkling with water. Those of the East church were dipped their whole body in water; those of the North, in colder countries, are only sprinkled with water.' LACTANTIUS: 'When Jesus was grown up, he was baptized (*tinctus est*) by the prophet John in the river Jordan.' WILSON: 'Baptism; dipping into water, or washing with water—To baptize, to dip into water.' PICTETUS: 'The Muscovites err, who teach that immersion is of the ESSENCE of baptism; and those Greeks who, in the Council of Florence, called the Latins UNBAPTIZED, were delirious.' CHAMIER, as quoted by LAWRENCE, is produced from LEIGH, saying; 'That immersion expresseth the force του βαπτίζειν. To which' my opponent says 'Mr. LEIGH replies; I can find nothing at all in CHAMIER favouring your opinion

‘pinion of immersion *.’ But, in justification of Mr. LAWRENCE, and in answer to Mr. LEIGH, it may be said, that the learned lexicographer might have found the following words in CHAMIER; and whether they be in favour of our practice let the learned judge. ‘Cæ-
 ‘terum in usu elementi AB INITIO IMMERSIONEM
 ‘FUISSET TOTIUS CORPORIS: quæ *visesθ* του βαπτισμῶ:
 ‘unde Joannes baptizabat in flumine: deinde tamen
 ‘mutatam in asperſionem: incertum quando: aut unde
 ‘facto initio: nisi quod videntur tria millia uno die à
 ‘paucis Apostolis non potuisse baptizari, si singuli
 ‘mersi fuissent: nec verò carcerario intra carcerem
 ‘fuisse ad manum tantum aquæ, quantum mergendo
 ‘opus erat †.’—He elsewhere quotes Dr. GUYSE as
 thus expressing himself: βαπτισμῶ is not restrained to
 ‘dipping, as its primitive, (βαπτω) is †:’ and speaking
 of a Chaldaic term, he produces the learned FULLER
 saying; ‘The word among the Syrians, primarily and
 ‘properly signifies βαπτειν; that is, either *immergere*
 ‘or *tingere*, [to plunge or to dye;] and because what
 ‘is stained with any colour is made such *immergende*
 ‘sive *tingendo* [by plunging or ‘dipping,] hence also it
 ‘denotes *colorare* [to colour;] just as βαπτειν and
 ‘tingere among the Greeks and Latins, comprize both
 ‘meanings §.’

When endeavouring to settle the signification of the Latin word *tingo* in his own favour, Dr. W. says: ‘Mr. B.—*never fails*, that I recollect, to render it, ‘when found in his Pædobaptist quotations, *to dip* ||.’ With this he does not appear to be quite satisfied. But though I am not convinced that by so doing the word was mistranslated, or that I had annexed a sense

* Vol. II. 89, 90, 92, 97, 98, 100, 105, 106, 108, 109, 112, 113. † *Panſhut.* Tom. V. L. V Cap. ii. § 6. p. 240.

‡ Vol. II. 172. § Vol. II. 66. || Vol. II. 32.

to it not intended by the authors concerned; yet, had he consulted the Second Edition of *Pædobaptism Examined*, as he *ought* to have done, he would have perceived little reason for this remark.—It may be justly queried, however, whether, in his translation of certain quotations from Latin authors, the mere English reader be fairly treated, with regard to that very word; and, indeed, whether he have not, in some instances, by the very extraordinary use of terms, represented his authors as talking nonsense? The following specimen is laid before the reader. TURRETTINUS: ‘Almost every thing is wont to be dipped and TINGED *that it may be WASHED.*’ PASOR: ‘Βαπτομαι, to dip, to imbue, to INFECT.’ WALÆUS and MICHÆLIS: ‘Βαπτω and βαπτίζω, signify, properly, to TINGE and to WASH.’ CHEMNITZ: The water may be applied ‘by dipping, *tinging*, pouring, or sprinkling—‘by dipping, *tinging*, perfusion, or asperision.’ PICTETUS: ‘Βαπτειν is to *tinge* and to *imbue.*’ CONFESSIO ET EXPOSITIO FIDEI CHRISTIANÆ: ‘John first baptized, qui Christum aquâ in Jordane tinxit, who TINGED, i. e. baptized, Christ with water in Jordan.’ Dr. POCOCKE: ‘The word *baptism* does not necessarily denote an immersion of the whole body in water, even when used to express (*Tebilah*) the more solemn degree of washing; since it is spoken of him who *only* INTINGES *even* his hand*.’ He elsewhere tells us ‘the feet [of the Israelites] are said to be TINGED AT the brim (εβαφισαν εις μερος) of overflowing Jordan †.’ Yes, just as my opponent, when he sprinkles an infant, *tinges* his fingers.

Now, reader, what think you of this? Is not the style of my opponent *infected* by a violent itch of novelty, and has he not given it a deep *tinge* of impropri-

* Vol. II. 89, 93, 95, 96, 97, 99, 120, 111. † Vol. II. 57.

ety? JOHNSON, in his *English Dictionary*, tells us, that to *infect*, is ‘To act upon by *contagion*; to affect ‘with communicated qualities; to hurt by contagion; ‘to taint; to poison; to pollute; to fill with something ‘hurtfully contagious.’ To *tinge*, he informs us, is ‘to impregnate or imbue with a *colour* or taste.’ Nay, my opponent himself uses the words *dye* and *tinge* as equivalent. For, when translating a short extract or two from BEZA, his language is; ‘To baptize signifies to *dye* or *tinge*—Nor indeed does βαπτίζειν signify to *wash*, except by consequence: for, properly, ‘it signifies to *immerse* for the sake of *dyeing*, or *tingeing* *.’ As to his new term, *intinge*, it seems to be a perfect stranger to our language.—But never, surely, did any of those learned authors quoted by Dr. W., dream of telling the world that either βαπτίζειν or βαπτισμα signifies to *dip*, and to act upon by *contagion*, to *poison*, or to *pollute*: nor yet, that ‘almost every thing is imbued with a COLOUR that it may be washed;’ as if hardly any thing were *cleansed*, except by the act of *dyeing*! Little did the learned compilers of the *Confessio Fidei Christianæ* imagine that they should ever be represented as asserting; That John, with water, gave our Lord a colour in Jordan. Yet so it is! How much more properly, and agreeably to the intention of those compilers, does an old Pædobaptist translator render the passage thus? ‘Baptism was instituted, and consecrated by God; and the first that baptized was ‘John, who DIPPED Christ IN the water, in Jordan†.’ Again: Part of the twenty-first Article of *Helvetica Confessio* is thus translated: ‘Baptism, according to the ‘institution of the Lord, is the font of regeneration— ‘in which holy font we do therefore DIP (tingimus) our

* Vol. II. 27, 28. † *Harmony of Confessions*, Sect. XIII. p. 395. Camb. 1586.

‘infants *.’—Dr. W., to avoid that very disagreeable term *dip*, and being aware that the verb *to dye*, would not suit his purpose; adopts the words *tinge*, *intinge*, and *infect*: which expressions are used by him in a manner so uncommon, that if I mistake not, he has no precedent for it in any author of reputation. I may venture an appeal to persons of learning and of observation, Whether his using *tinge*, *intinge*, and *infect*, in the manner he does, be not more suitable to the character of a *school-boy*, in his first attempts to translate; than to that of an *Academical Tutor*, or of a *Doctor in Divinity*? Whether, in his own justification, he will here appeal to the *etymological* sense, or to any supposed *legal* and *ceremonial* sense of the terms in question, is not for me to say: but I do not think he can have recourse to *common* sense; because that, in the *present* case, must give its testimony against him.

Once more: Though the learned Pædobaptist authors whom Dr. W. quotes, agree with him in maintaining the lawfulness of pouring, or of sprinkling; and though he produced their testimonies professedly in vindication of that opinion; yet, as to some of them, there is reason to complain of his *partially* representing their views of the subject, even in those very paragraphs whence the quotations are made. Thus, for instance, he quotes and translates TURRETTINUS: ‘The term *baptism* is of Greek origin, deduced from the word βαπτω, which is to *tinge* and *imbue*; βαπτίζειν, to *dye* and to *immerse*—But because almost every thing is wont to be dipped and *TINGED* that it may be *WASHED*, and they who are *immerfed* are wont to be cleansed; hence it comes to pass,’ and so on †. The following is the original,

* *Idem*, p. 397. *Corpus Corsefs. Fidei*, p. 70. GENÈV. 1654.

† Vol. II. 89.

and the words included in hooks are those which Dr. W. has omitted. ‘Baptismus vox est origine Græca, quæ à verbo βαπτω deducitur, quod est tingere, et imbuere; βαπτίζειν, intingere et immergere. [PLUT. de Superstit. Βαπτισον σε εις θαλασσαν, MERGE te in mare. Et in Vita THESEI recitat versiculum Sibyllæ de Athenis, qui optius corapetit ecclesiæ.

‘Ασχος βαπτίζειν δυναι δε τοι ου βεμισ εσι.

‘MERGERIS *uter aquis, sed non SUBMERGERIS unquam.*
‘Hinc plus est quam επιπολαζειν, quod est leviter innatare, et minus quam δουρειν, quod est pessum ire, id est, ad exitium fundum petere.] Quia verò fere aliquid mergi et tingi solet, ut lavetur, et qui immerguntur solent ablui; hinc factum, et cætera.

Thus LIMBORCH is quoted: ‘It may be asked, whether immersion be so necessary, as that there is no baptism without it? *Answ.* It does not seem to be so necessary.’ Here our author omits the following words: ‘For since baptism is only an external rite, representing an internal and spiritual action, only such an act is sufficient as fully represents to us the institution of baptism. Upon great and EMERGENT occasions, then, *some allowances* ought to be made; especially in cold countries, and in case of Infant baptism*; since their tender bodies would soon receive damage by being dipped into cold water. This is THE reason why sprinkling is at present so customary in our Western climates: and though it deviates a little from the primitive institution of dipping practised in hot countries, yet baptism is duly

* The original reads thus: ‘Ob graves itaque rationes quædamque immutatio quædam adhiberi posse videtur; præsertim in regionibus frigidis et septentrionalibus; et quidem maxime, POST QUAM infantium baptismus in usu esse CÆPIT.’ L. V. Cap. lxvii. § 13. Amstel. 1700. Let the learned judge, whether Mr. JONES have here done justice to his author.

‘administred by sprinkling only*.’ Nay, in his very definition of the baptismal institute, only two pages before, his language is ; ‘Baptism is that rite or ceremony of the New Covenant, whereby the faithful by IMMERSION into water, as by’— and so on.

In another place he thus quotes the MONTHLY REVIEWERS: ‘We cannot *wholly* subscribe to this opinion; “[i. e. that there must be an immersion to constitute baptism, whether that immersion be total or partial;]” though we acknowledge there are many authorities to support it among the ancients. The word *baptize* doth certainly signify immersion, absolute and total immersion, in JOSEPHUS †, and other Greek writers. But this word is in some degree equivocal; and there are some eminent Greek scholars who have asserted that immersion is not necessarily included in baptism.’ Here our author stops: but the REVIEWER immediately proceeds as follows. ‘The examples produced, however, do not exactly serve the cause of those who think that a few drops of water sprinkled on the forehead of a child, constitute the essence of baptism. In the Septuagint it is said, that Nebuchadnezzar was *baptized with the dew of heaven*: and in a poem attributed to HOMER (called) *The Battle of the Frogs and Mice*, it is said, that *a lake was baptized with the blood* of a wounded combatant. (Εβαπτετο δ’ αιματι λιμνη πορφυρεω.) A question hath arisen, in what sense the word baptize can be used in this passage. Doth it signify immersion, properly so called? Certainly not: neither can it signify a partial sprinkling. A body wholly surrounded with a mist; wholly made humid with dew;

* Vol. II. 88. LIMBORCH’s *System of Div. B.* II. Chap. xxii. Sect. ii. JONES’s Translat. † See References to passages (Hudson’s Edit.) in *Pædabap. Exam.* Vol. I. p. 53. Note.

‘ or a piece of water so tinged with and discoloured by
‘ blood, that if it had been a solid body and dipped in-
‘ to it, it could not have received a more sanguine ap-
‘ pearance, is a very different thing from that partial
‘ application which in modern times is supposed suffi-
‘ cient to constitute full and explicit baptism. The
‘ accommodation of the word *baptism* to the instances
‘ we have referred to, is not unnatural, though highly
‘ metaphorical; and may be resolved into a trope or
‘ figure of speech, in which though the primary idea
‘ is maintained, yet the mode of expression is altered;
‘ and the word itself is to be understood rather *allu-*
‘ *sively* than *really*; rather *relatively* than *absolutely*. If
‘ a body had been baptized or *immersed*, it could not
‘ have been more wet than Nebuchadnezzar’s; if a lake
‘ had been *dipped* in blood, it could not have put on a
‘ more bloody appearance.’—Such are the *observations*
to which Dr. W. adverts, when he says; ‘ After hav-
‘ ing made some critical observations they add these re-
‘ markable words: “ We have not yet seen any thing
“ on this subject that hath *thoroughly satisfied* us*.”
The following words, which conclude the Article in
the *Review*, are however equally remarkable, though
‘ out of tenderness to his cause,’ perhaps, my opponent
has not mentioned them; but left his reader to sup-
pose that the suffrage of the Reviewer is against us.
‘ Hitherto the Antipædobaptists seem to have had the
‘ *best* of the argument, on the mode of administering
‘ the ordinance. *The most explicit authorities are on*
‘ *their side. Their opponents have chiefly availed them-*
‘ *selves of* INFERENCES, ANALOGY, and DOUBTFUL
‘ CONSTRUCTION†.’—Some of our author’s readers,
I doubt not, will be both disgusted and surprised to
see the *mutilated* and *partial* representation which he
has given of what the Reviewer said on the subject.

* Vol. II. 366. † *Month. Rev.* Vol. LXX p. 396.

Having animadverted on my opponent for his manifestly partial quotations, I must now vindicate myself, respecting a similar charge. When, indeed, I reflect on the multitude of quotations produced in my book ; how easy it is, through mere inadvertency, to misrepresent an author ; and that the following instance is the *only one* with which I am directly charged by Dr. W. ; it reminds me of an observation made, on a similar occasion, by Dr. WATERLAND. ‘ I could not,’ says he, ‘ I think, have desired a fuller testimony, from an adversary, than this is, of my fidelity in the matter of quotations ; I might almost say, of care and exactness beyond what I had expected *.’—But let us hear the complaint, which is thus expressed. ‘ The case of NOVATIAN, from EUSEBIUS, is very partially represented by our author, as if the *whole* scruple about his baptism was owing to the *mode* ; whereas nothing can be more evident than that the historian speaks of his baptism degradingly on several other accounts.’ To this remark he subjoins a long quotation from an old translation of EUSEBIUS, relating principally to the *character* of NOVATIAN, which does not concern the question before us. For that question evidently is ; Was the mere *sprinkling* of water on a candidate considered, in those times, as *perfect* baptism ? Now relative to this, our author’s quotation says ; ‘ He [NOVATIAN] fell into a dangerous disease ; and because he was very like to die, was baptized in the bed where he lay, if it may be termed a baptism which he received ; for he obtained not after his recovery that which he should have done according unto the canon of the church, to wit, *confirmation* by the hands of

* *Farther Defence of Christ’s Divinity*, p. 107.

‘the bishop. Inſomuch then as he obtained not *that*,
‘how came he by the Holy Ghost *?’

The following is the paſſage, as introduced and quoted by me. That learned and laborious enquirer Dr. WALL, could find no inſtance of pouring, or of ſprinkling, prior to the caſe of NOVATIAN; which caſe is thus deſcribed in EUSEBIUS. ‘He fell into a
‘grievous diſtemper, and it being ſuppoſed that he
‘would die, immediately he received baptiſm, being
‘*beſprinkled* with water on the bed whereon he lay,
‘if *that* can be termed baptiſm.’ Thus far I quoted the Letter of CORNELIUS to FABIVS, in EUSEBIUS: to which I will now add the immediately following words, which are theſe: ‘*Neither* [not FOR] when
‘he [NOVATIAN] had eſcaped that ſickneſs, did he
‘afterwards receive the other things which the canon
‘of the church enjoineſh ſhould be received: nor was
‘he ſealed by the biſhop’s impoſition of hands; which
‘if he never received, how did he receive the Holy
‘Spirit †?’—To the quotation from EUSEBIUS, as it appears in my *Pædobaptiſm Examined*, I added the note of VALESIUS on the paſſage, which is as follows.
‘This word *περιχυσίς*, RUFINUS very well renders
‘*perfuſus, beſprinkled*. For people which were ſick,
‘and baptized in their beds, could not be *dipped* in
‘water by the prieſt, but were ſprinkled with water
‘by him. This baptiſm was thought imperfect, and
‘not *ſolemn* for ſeveral reaſons. Alſo they who were
‘thus baptized, were called *Clinici*; and, by the
‘twelfth canon of the Council of Neoceſarea, theſe
‘*Clinici* were prohibited prieſthood.’—I produced the teſtimony of Bp. TAYLOR alſo, which I will here give a little more at large. ‘The cuſtom of the an-

* Vol. II. 176, 177.
Cambridge. 1683.

† *Eccleſ. Hiſt.* B. VI. Chap. xliii.

cient churches was, not sprinkling, but *immersion*, in pursuance of the *sense* of the word in the commandment, and the *example* of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not account it lawful to receive him into the clergy who had been only sprinkled in his baptism; as we learn from the Epistle of CORNELIUS to FABIVS of Antioch: *It is not lawful that he who was sprinkled in his bed, by reason of sickness, should be admitted into holy orders.* Nay, it went further than this: they were not sure that they were rightly christened, yea or no, who were only sprinkled; as appears in the same Epistle of CORNELIUS, in EUSEBIUS, εἴγε χρὴ λεγεῖν τὸν τοιοῦτον εἰληφέναι, which NICEPHORUS thus renders, *If at least such a sprinkling may be called baptism.* And this was not spoken in diminution of NOVATUS, and indignation against his person; for it was a formal and solemn question, made by MAGNUS to CYPRIAN, Whether they are to be esteemed *right Christians*, who were only sprinkled with water, and not washed or dipped? He [CYPRIAN] answers, that the baptism was good, when it was done in the case of *necessity*; God *pardon*ing and *necessity compelling**.—Let the reader now judge, whether that ‘competent and unexceptionable witness,’ Bp. TAYLOR, have not vindicated me from the imputation of my opponent.

Still further to support the cause of aspersion he earnestly maintains, that the word *baptize*, in its New Testament and legislative use, means *to purify*; that the baptism of John was a *Jewish* purification; and that baptism, as appointed by our Lord, is the *Christian* purification. Respecting the baptism of John he says: ‘It may be considered as a *final and general purification* performed

* *Pardobap. Exam.* p. 143, 144. first Edit. Or, Vol. I. p. 293, 294. second Edit. *Duct. Dubitant.* B. III. Chap. iv. p. 644.

‘ by John as the *last priest*. That he discharged his
 ‘ office as a *purifying priest* to the thousands of Israel,
 ‘ see Acts the nineteenth.’ He also thus interrogates and
 replies : ‘ What was the *nature* of that rite of which
 ‘ John was the appointed administrator ? I answer,
 ‘ It was a *Jewish cleansing*, or ceremonial purification.
 ‘ There were *divers baptisms* in use among the
 ‘ Jews, [and therefore] we ought not to consider
 ‘ John’s *baptizations* as any other than these *Jewish*
 ‘ *purifications and cleansings*, any further than we are
 ‘ necessitated to do so from the New Testament re-
 ‘ cords—We conclude that John’s baptism was one
 ‘ of the *divers baptisms* [Hebrews the ninth and tenth]
 ‘ before mentioned*.’ He denominates Christian
 baptism, ‘ the Christian *purification*—purification by
 ‘ *water*—a *ceremonial purification*—and a *ceremonial*
 ‘ *purification by water* †.’

How various and how opposite are the views and
 the representations of Dr. W., respecting the term
baptism ! One while, to baptize, is to *tinge*; that is,
 to *dye*, or to *stain* : and we have *tinge, tinge, tinge*,
 till his very style receives a strong *tincture* from the
 reiterated use of the word. At another time, to bap-
 tize, is to *purify*; to cleanse from pollution, spots,
 and stains. Is the subject of baptism considered as *fair*
 with moral qualifications, and *shining* with relative ho-
 linefs ? to baptize, is to *tinge*, to *stain*, to *communicate*
a colour. Is the candidate uncomely, as being pol-
 luted with *ceremonial defilement* ? to baptize, is to *pu-*
rify; to *cleanse* from ritual pollution, to purge out
 every stain, and to make white as the virgin snow.
 So admirably well fitted, according to our author, is
 his distinction between the philological and legal sense

* Vol. I. 115, 116, 281, 282. † Vol. I. 225. Vol. II. 24,
 161, 176, 227, 355.

of the word under consideration, to prove just what you please!—That my opponent should, with such frequency and such confidence, represent John as a *purifying* priest, and his baptism as a *Jewish cleansing*, is really surprising! Of these things he speaks with as much familiarity, and as much assurance, as if they were incontestibly contained in Scripture, and universally allowed facts. Whereas, for any thing I perceive, he might with equal propriety have called the Baptist a *sacrificing* priest, and his baptism an *expiation*.

That the baptism of John was a *Jewish purification*, he endeavours to prove by comparing the language of the Baptist, with an eminent prediction of Malachi. That prophet, when foretelling the appearance of Christ, says: *He is like a refiner's fire, and like fullers sope. He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver.* Dr. W., having produced the text, says: 'In perfect conformity to this prophetic passage, and, it should seem, with a designed and direct reference to it*, that very messenger [John the Baptist] says of his Lord, whose way he was preparing, *He shall baptize you with (ev, IN, by, or by means of) fire.* Hence we may gather that John's primary idea under the word *baptize* was not to *plunge*, but 'to *purify*†.' What an argument! Malachi foretels that the Messiah should *purify* the sons of Levi. The Baptist, speaking of the same illustrious Personage, says; *He shall baptize you in the Holy Spirit and fire.* Therefore, the venerable 'John's primary idea under 'the word *baptize*, was to *purify*!'—But were it granted, for the sake of argument, that purification was, in John's view, the primary idea; yet, while it

* Mal. iii. 1, 2, 3. Mark i. 2, 3, 4. † Vol. II. 12. Note.

appears from the Mosaic ritual, that purification was frequently performed by *bathing*, or washing *the whole body*; while the history of John's ministry evidently shows, that he baptized IN *Jordan*—INTO (εἰς) *Jordan*—and IN *Enon**; and while common sense forbids our supposing, that either he or the candidate went *into* a river, merely to use a few drops of water in the way of pouring or of sprinkling; that latitude of administration for which our author pleads, would not be proved on the ground of John's practice. Besides, as the expressions, *He shall baptize you in the Holy Spirit and fire*, are manifestly allusive and metaphorical; so my opponent's inference makes that allusive and metaphorical sense of the term, the standard of its literal and proper meaning: which is contrary to just criticism, and to legitimate interpretation†.

Nor, were he able to prove that 'John's primary idea under the word baptism, was not to plunge but 'to purify,' would it follow, that the ordinance administered by him was a *Jewish* purification; or one of those *divers baptisms*, and *carnal ordinances*, mentioned in the Epistle to the Hebrews: because, in the Evangelical History, there are evident marks of his baptism being a *new* appointment. Had the ordinance he administered been an old, established rite of Judaism, why was he in particular surnamed *the Baptist*, or *the Baptizer*, in distinction from others of the priestly line? How came it, if our author's hypothesis be well founded, that the priests and Levites, when sent by the Jews to John, addressed him in the following manner; *Who art thou? Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that Prophet?* The emphasis of the latter query evidently

* Mark i. 5, 9. Matt. iii. 6, 13—16. John iii. 23. † See *Pædobap. Exam.* Vol. I. p. 44, 45, 57, 58, 59, 98—103, 273.

lies on the word *baptizeſt*: for which, on the ſuppoſition of my opponent, there is no perceivable reaſon. Thoſe prieſts and Levites appear, by their language, to have expected, that whenever the Meſſiah, or his harbinger, ſhould come among them, new rites of worſhip would be introduced. But, not conſidering John as that Elias whoſe coming was predicted by Malachi, they could not diſcern the authority by which the Son of Zacharias acted, in the adminiſtration of a rite not known to their fathers.

Were the opinion of our author deſenſible, we might with propriety conſider the baptiſm of John as claſſed by Paul among thoſe *beggarly elements*, and *carnal ordinances*, that were impoſed on the Jewiſh church *until the time of reformation* *, and no longer. Yet, according to my opponent, part of thoſe beggarly elements and carnal ordinances is continued, notwithſtanding the arrival of that happy period. But is there any warrant in the New Teſtament, for conſidering the baptiſm of John as repreſented by Paul in ſo degrading a light? Is not ſuch an idea quite foreign to the ſentiments of Chriſtians in general?—Had the baptiſm adminiſtered by John been one of the ancient purifications, it is natural to ſuppoſe that all his diſciples muſt have been *rebaptized*, previous to their admiſſion into the Chriſtian church. But that this was the caſe, Dr. W., I think, will not affirm.—The cauſes of legal pollution among the Jews frequently occurred; and therefore they often had recourſe to the ſame preſcribed modes of purification. What reaſon, then, can be aſſigned, if John's baptiſm was a Jewiſh, ceremonial purification, that it was not frequently repeated, as other modes of purification were? To ſay it was a *general*, a *national*, and an *extraordinary* purification,

* Gal. iv. 9. Heb. ix. 10.

as our author does, is mere *ipse dixit*, and inconsistent with his own assertion. For he maintains, as we have already seen, that it was a Jewish cleansing, and one of those *divers baptisms* which are mentioned by Paul to the Hebrews.

Again: If John considered the baptism which he administered, as a Jewish, ceremonial purification, all those whom he baptized must have been viewed by him, at the time of administration, as *legally unclean*: and as our author maintains, that the venerable administrator baptized a great number of infants, *they* also must have been regarded by him, as the subjects of ceremonial impurity, whether females, or circumcised males. For we cannot suppose he would *cleanse* those, whom he considered as having no defilement; or *purify* those who, in his estimation, had no impurity. But of *what* ceremonial pollution were Jewish infants in general ever considered as the subjects? and *where*, in the laws of Moses, do we find a ritual purification of this kind appointed for them? It should seem, therefore, that the baptism of John was, either a new institution; or that it was not a ceremonial purification; or, finally, that infants were not partakers of it.—All the Jewish people who laboured under any ritual pollution were, for the time being, secluded from the sanctuary worship, and in various cases, from social intercourse with their neighbours. But is there any reason for us to imagine that this was the case with each individual whom John baptized? Such a supposition would be, to the last degree, wild and extravagant.

Further: That the ordinance which John administered was a positive rite of the ancient Jewish religion, is inconsistent with one of our author's principles of argumentation. The principle to which I advert is,
with

with the most confident air, thus expressed. 'I beg leave to demand ONE INSTANCE out of all the numerous precepts, which Mr. B. calls *positive*, delivered by Moses to the chosen tribes, that required in the subject a discriminating *moral qualification* *.' Now, if this confident demand be founded in fact, the baptism of John could not be one of those legal purifications to which the Jews had been so long accustomed, but must have been a new institution. Because it is manifest, nor can my opponent deny it, that the Baptist required *repentance*, and *fruits* evidencing repentance, as qualifications for the institute which he administered †. For, that the *confession* of sin, *repentance*, and *fruits meet for repentance*, come under the denomination of 'discriminating *moral qualifications*,' all the world will acknowledge.—Again: He tells us, That 'the baptism of John—was a rite appertaining to the legal dispensation, instituted by God the Father for the use of the Jews alone, for a *short time*, to prepare them for the kingdom of the Messiah then approaching, as by an *extraordinary general* purification, attended with suitable *instructions and exhortations* to the people, and performed by John *himself* ‡.'—Once more: When speaking of Jesus Christ, and with reference to his being baptized by John, he says: 'It is highly probable that he [Christ,] as the *Lord of ceremonies*, (as well as of the *sabbath*,) should APPOINT and submit to one baptism §.'—Now, omitting his inadvertency in first representing God the *Father*, personally, and then *Jesus Christ*, as appointing the baptism of John; I would appeal to my reader, Whether this language be not naturally adapted to convey the idea of that baptism being a *new* institution? For if it was

* Vol. I. 74. † Matt. iii. 6—11 ‡ Vol. I. 118.
§ Vol. II. 13. Note. See also p. 16, 17. Note.

one of the *ancient* purifications, what propriety is there, or what meaning can there be, in these expressions; *Christ* APPOINTED and submitted to one baptism—God the Father instituted it for a SHORT time—to PREPARE the Jews for the kingdom of the Messiah THEN approaching—as by an EXTRAORDINARY GENERAL purification—attended with suitable INSTRUCTIONS—and performed by John HIMSELF? To which of those divers baptisms, mentioned by Paul, do these characteristics agree? Or must we desert the *etymological*, and have recourse to a *legal*, sense of these various expressions? For, as to *common* sense, I am persuaded, it can affix no meaning to them, that will agree to an old Jewish rite.

Once more: If the ordinance which John administered was a Jewish ceremonial purification, and if ‘John’s *primary* idea under the word *baptize* was to ‘purify,’ as our author maintains; in what light must we consider his administration of baptism to JESUS CHRIST? Every kind of purification supposes *pollution* to be removed, of some sort or other: for where there is no degree of defilement, there can be no cleansing. Did our Lord, then, under a conviction of being ceremonially defiled, and unfit for sanctuary worship, apply to John for *purification*? Or did the Son of Zacharias consider his application in that light? Nothing like it appears in the language, either of Christ, or of John; nor is any thing more foreign to the history of our Lord’s baptism, as recorded by the Evangelists.—Of this cogent objection against the novel hypothesis, our author was not unmindful; as appears by the following words. ‘It may be asked, How can ‘the idea of *purification* be applied to Christ? I answer, *With the same propriety as to any other Hebrew.* ‘For, as it would be no derogation of his moral and di-

‘vine

‘vine character to suppose him capable of ceremonial impurities as well as any other Jew, such as followed the touch of a *corps*, a *bone*, and so on (See Numb. xix.); so it would be no impropriety to allow, that he might be purified—It is highly probable that he, as the Lord of ceremonies (as well as of the sabbath) should appoint and submit to one baptism, as a general substitute for all ceremonial purifications *.’

Christ was capable of ceremonial impurity, like any other Jew. But is this a *fact*, or a *rash, ungrounded assertion*? If the former, he was capable of being rendered unfit, notwithstanding his perfect moral purity, for the temple worship: and must, like the Jews in common, while such impurity continued, lie under the law of exclusion from a participation in that worship, for the space of seven days †. Now, reader, is this credible? But, ‘he that can believe it, let him.’ —*Capable of impurity, by touching a corpse, or a human bone.* Our Lord touched the *bier*, on which a corpse lay; he touched a supplicating loathsome *leper*; and he permitted a *diseased* woman to touch the fringe of his garment ‡. Now, in each of these cases, any other Jew must unavoidably have contracted ceremonial impurity. But was it so with our Lord? There is not the least appearance of any such thing; nor do I recollect any writer whatever, except my opponent, who seems to have entertained the least suspicion of that kind, but quite the reverse. I will present the reader with a few instances that have occurred to observation.

Thus Mr. HENRY: ‘There was a ceremonial pollution contracted by the touch of a leper; but Christ would show that, when he conversed with sinners, he

* Vol. II. 13. Note. † Numb. xix. 11, 12, 13. ‡ Luke vii. 14. Matt. viii. 3. and ix. 29.

‘ was in *no danger* of being infected by them—*He came and touched the bier, or coffin, in or upon which the dead body lay; for to him it would be no pollution**.’—Bp. HALL : ‘ The patient laboured of—a disease, that had not more pain than shame, nor more natural infirmity than legal impurity—She was a Jewess, and therefore well knew that her touch was, in this case, no better than a pollution, as hers, perhaps, but *not of Him*. For—the Son of God *was not capable of impurity*†.’—To this agrees that of Paul concerning our great High-priest; *Holy, harmless, UNDEFILED, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s*‡. *Harmless, UNDEFILED*. Thus Dr. OWEN, on the place; ‘ The one is, he *did no evil* in himself; the other, that he *contracted* none from any thing else, nor from any persons with whom he conversed—Many things might befall the high priests of old, whereby they might be *legally* defiled, and so rendered incapable for the discharge of the office—But no such thing was our High priest liable unto, either from himself, or from converse with others. As he was unconcerned in [polluting] ceremonials, so [he was complete] in all moral obedience; nothing could affix on him either *spot or blemish*—Whereas it was his design and work to sanctify and cleanse his church—how had he been meet to attempt or effect this work, had not he himself been *every way undefiled*?’—Mr. DUNCAN: ‘ He [Christ] not only was to do no evil, but to *contract no pollution* from those he conversed with; * which is the meaning of the—qualification *undefiled*. This was a necessary quali-

* On Matt. viii. 3. and Luke vii. 14. † *Contemp. on New Test.* B. IV. Cont. vii. See Dr. WHITBY, on Matt. viii. 3. ‡ Heb. vii. 26, 27.

'fication of the high-priest of old, who was still to be 'legally clean*.'—Thus Dr. WHITBY: '*Undeiled by the impurities of others.*'—Dr. DODDRIDGE: '*Undeiled by others.*'—Mr. RAWLIN: 'Though [Christ] 'passed through a sinful world—yet he contracted *no manner of defilement* from any person, or thing what- 'ever †.'—Abp. USHER: 'In himself [Christ] is 'holy. To others, *harmless* and innocent. *Undeiled* 'of others, or of *any thing*. In all which he differeth 'from [the priests of the house] of Aaron; for they '[were] neither holy in themselves, nor innocent; 'neither undeiled, but polluting and being polluted 'by others ‡.'—Dr. GUYSE; Christ 'was never taint- 'ed with the least pollution in heart or life, nor *defiled* 'by means of other persons or things (as the legal 'priests were) to interrupt him in the performance of 'his sacerdotal office §.' Thus these paraphrasts, com- mentators, and learned authors.

Christ was capable of ceremonial impurity, by touch- ing a corpse, or a bone. Must we, then, consider our Lord, when he *came from Galilee to Jordan* ||, as la- bouring under that species of ceremonial defilement, and as cleansed from it by the baptism of John? No- thing less. For, had he been so polluted, not the water of Jordan, but the *water of separation*, prescribed by divine law ¶, must have been the mean of his purification.—Besides, *legal* pollution supposes, in the subject of it, *moral* impurity, of which it is an emblem: nor have we any more ground for concluding that our Lord, at the time of his baptism, was legally unclean, than we have to imagine that he, on that occasion, professed *repentance*.—Dr. W. has charged our senti-

* On Heb. vii. 26. † On *Justification*, p. 130, 131. Glasgow Edit. ‡ *Body of Divinity*, p. 171. Edit. 5.

§ On Heb. vii. 26. See GROTIUS, BRAUNIVS, and BEN- GELIVS, *in loc.* || Matt. iii. 13. ¶ Numb. xix. 9—22.

ments, relative to the proper subjects of baptism, with favouring of the ‘Socinian leaven;’ of which we are not aware. But I may venture an appeal to the reader, Whether, in his own favourite expression, this notion of my opponent be not pretty strongly *tinged* with something of that kind? I most sincerely acquit him, however, of having any such intention; and consider his conduct, in this respect, as resulting merely from the pressing necessities of that cause which he defends. For the modern practice of *sprinkling* must be supported. To this end, baptism, as administered by John, and commanded by Christ, must be considered in the light of a *ceremonial purification*. But this will not correspond with our Lord himself being baptized, unless, while conversant among men, you pronounce him *liable* to ceremonial pollution, by touching a *corpse*, a *bone*, and in I know not how many other ways—*equally liable* as any other Hebrew! Thus the grand principle on which Paul proceeds in his Epistle to the Hebrews, in proving the singular pre-eminence of our Lord’s Person and priesthood, in comparison with those of Aaron and his successors; is obliged, in this instance, to give way to the exigences of Infant sprinkling! I may here, however, adopt our author’s own expressions, relative to another case, and say: ‘Before we accede to such a [sentiment,] is it not proper to pause—to pause again—and to enquire with holy *alarm*; On what ground* it is that we can be justified, in representing the HOLY ONE of God as having no prerogative above the Jews in common, with regard to the necessity of ceremonial purification?’

One baptism a general substitute for all ceremonial purifications. But to whom will this very extraordi-

nary position apply? To our *Lord* only? by no means, for the reasons just produced.—To the *Jews* in general of those times? far from it. For they, previous to the death of Christ, were under the same obligation to use the old ceremonial purifications, after John began to baptize, as they were before he appeared among them. That baptism, therefore, could not be a *substitute* for all those purifications: because it is absurd to speak of *one* rite being a substitute for *many*, while the latter are present, in full force, and in actual use.—To *Christians* of every age, and of every country? Neither will the position apply here; except the Pædobaptists in general be under a gross mistake, in representing baptism as coming in the place of circumcision. Because it is incongruous to imagine, that it should be a substitute for the one as well as the other, their nature and their design being so very different. Nor has my opponent any more ground to conclude, that baptism was intended as a substitute, either for the legal purifications, or for circumcision; than he has to assert, that the holy supper is a substitute for all the Jewish offerings, whether they were propitiatory, or eucharistical. Besides, it has not yet been proved that baptism, whether as administered by John, or by the disciples of Christ, is justly denominated a *ceremonial purification*.

Dr. W. perhaps may say: Though it were admitted that the baptism of John was a *new* institution, it might notwithstanding be properly considered as a ritual Jewish cleansing. On supposition of such a plea, I would answer by demanding; Whether, in the New Testament, it be ever considered in that light? Whether any new legal defilement had arisen among the Jews, which rendered it necessary for a new purification to be appointed?—a species of impurity, for the removal

removal of which the Mosaic institutes had not provided? And, whether this be not mere hypothesis, invented to support a tottering cause? I will add, the assertions of my opponent, respecting that ordinance which John administered, are little short of a direct contradiction to the divine testimony: which represents it, not as a Jewish *ceremonial purification*, but as the *baptism of repentance for the remission of sins* *. By which emphatical denomination we are taught, that the attention of its proper subjects (the case of our Lord alone excepted) was directed, not to *the removal of ceremonial impurity*, but to *the pardon of their offences* through divine grace.—But supposing it were granted, that John's baptism was a ceremonial purification, it would not thence follow that he practised either pouring or sprinkling. For our author himself, in concurrence with divine Revelation, speaks of John 'baptizing penitent sinners IN Jordan and Enon †.' That he elsewhere contradicts this, and by so doing is 'plump against' himself, is allowed: but that this representation of John's practice agrees with immersion only, all the world I think must admit. For where do we read, in the history of baptismal practice, or when did we hear, either of Dr. W., or any other administrator, *sprinkling* or *pouring* water on the subject IN a river? No; when my opponent intends to *sprinkle* an infant, he never, I presume, thinks of going to any river for that purpose: but considers it quite sufficient, whether in a private house, or in a place of public worship, to *tinge* his fingers in a basin of water, or, at most, to 'intinge even his hand.'

But neither our author, nor his cause, can be satisfied with considering and representing the baptism of

* Mark i. 4. † Note on *Social Religion*, p 68.

John as a *ceremonial purification*; for he frequently insists, and his cause demanded it, that *Christian baptism*, is the *Christian PURIFICATION*—*purification BY WATER*—a *CEREMONIAL purification*—and, A *CEREMONIAL PURIFICATION BY WATER*—as before observed. But whether this language of the Mosaic Dispensation, and these Jewish ideas, be just and proper, admit of a query; as the following particulars perhaps may show.

To represent the term *baptize* as meaning to *purify*, and the word *baptism* as denoting *purification*, is inevitably attended with absurdity in language. Let us make an experiment on Dr. W.'s own phraseology, by substituting *purify*, *purified*, *purifying*, and *purification*; for *baptize*, *baptized*, *baptizing*, *baptismal*, and *baptism*, as used by himself. That verbal substitution admitted, he speaks as follows: '*Purified INTO this union—every person purified INTO Christ, is purified INTO his life—purification INTO the name—purified INTO [Christ] at large—PURIFYING purification* was familiarly known to the Jews—*purification* is a Christian ordinance, which implies a *ceremonial PURIFICATION* *'—and so on.—The same substitution of terms continued, other eminent Pædobaptists will be represented as expressing themselves in a similar manner. Thus, for instance, Mr. HENRY would say; '*We are by our purifying covenant obliged to mortify sin—A Christian is by purification BURIED with Christ †.*' Dr. WATERLAND: '*The faith [which persons] have been purified INTO ‡.*' Dr. OWEN: '*We are purified INTO the name of Jesus Christ—SOCINUS, INTO whose name [the Re-*

* Vol. I. 133, 135, 139, 193. Vol. II. 231, 369. † Quoted by Dr. W. Vol. II. 287. ‡ *Importance of Doctr. of Trinity*, p. 193.

‘formed churches in Poland] have all—been *purified*—
 ‘There are thousands in the Papacy, and among the
 ‘Reformed churches, that are wholly *purified* INTO
 ‘their [the Socinians] vile opinions and infidelity—He
 ‘[Christ] was pained, as a woman in travail to be de-
 ‘livered, to come to be *purified in his own blood**.’
 Dr. DODDRIDGE: ‘Have you—so utter an indiffer-
 ‘ence to the honour of that Redeemer, INTO whose
 ‘religion you were *purified* †?’ Mr. HENRY’S CON-
 TINUATOR: ‘All these—are—*purified* INTO the
 ‘Christian faith ‡.’ Mr. ROGERS: ‘Let us reflect
 ‘that we are—*purified* INTO an irreconcilable enmity
 ‘with sin, the world, and the devil §.’ How awk-
 ward and how absurd is this way of speaking! and yet
 scarcely any thing is more common among Pædo-
 baptists, when they are not expressly defending the
 practice of pouring or sprinkling, than for them to
 speak of being *baptized* INTO this, that, or the other.
 Thus we are taught, by their own phraseology, that
 the preposition *into*, naturally and properly connects
 with the word *baptize*; and it is equally apparent that
 it will not connect with the term *purify*.

Dr. W., however, has endeavoured to prove, by an
 induction of particular instances, that the terms *purify*,
purifying, *purified*, and *purification*, answer to the word
baptize, and its derivatives, wherever the one or the
 other of them is found in the New Testament. That
 the term *purify*, when used as a substitute for *baptize*,
 will in many cases make sense, and read agreeably, is
 allowed; but so will the words *pour* and *sprinkle*, which
 nevertheless my opponent rejects, as being improper:

* On the Person of Christ, p. 159. *Mystery of the Gospel Vindi-*
cated, Pref. p. xv, lxiii. p. 515. † *Sermons to Young Persons*,
 Sermon. I. p. 29. Edit. 4th. ‡ On 2 Tim. iii. 5. § In
 JOHNSON’S *Dictionary*, under the word BAPTIZE. See *Pædobap-*
Exam. Vol. I. p. 98, 100.

and I hope to prove, in the following paragraphs, that the idea conveyed by his favourite word *purify*, is on various accounts extremely erroneous.

Dr. W., in that induction of particular passages from the New Testament which he has made, relative to the word *baptize*, uniformly contrasts his chosen verb *to purify*, with the term PLUNGE; as if that had been the expression most commonly used by us. But this, notwithstanding his boasted candour, is very unfair. For he knows that it is not the verb *to plunge*, but the word IMMERSE, that is usually adopted by us on this occasion. He also knows that the term PLUNGE, does not signify merely *to immerse*; but *suddenly* and *violently* to immerse: for which reason we do not think it the most eligible word by which to render the enacting term *baptize*. On the verb active, *to plunge*, Dr. JOHNSON says; ‘This word, to what action soever it be applied, commonly expresses either *violence* and *suddenness* in the agent, or *distress* in the patient.’ Now it should seem that, for this very reason, my opponent made choice of the term *plunge*, rather than immerse, or dip; in order to give a ridiculous air to our sentiment and practice.

Our author, as we have before observed, maintains that the particle *eis*, in the *law* of baptism, signifies INTO: in which we have the happiness to agree with him. It is highly reasonable therefore to conclude, that the preposition must retain its natural, proper, and, as Dr. W. has taught us, its *legal* signification, in those passages of the New Testament where baptism is mentioned. But what propriety or sense is there in representing the Evangelist Mark and the Apostle Paul speaking thus? Jesus was PURIFIED of John, *eis*, INTO Jordan—So many of us as were PURIFIED, *eis*, INTO Jesus Christ, were purified, *eis*, INTO his death

— PURI-

—PURIFICATION, *εις*, INTO death—PURIFIED, *εις*, INTO one body—*As many of you as have been purified, εις, INTO Christ, have put on Christ.* Is not this form of expression, (and instances might have been multiplied) to use the language of Dr. W., a ‘grating impropriety—a preposterous conduct—an unparalleled abuse of language*?’

To free this mode of expression from the absurdity which attends it, he alters our common Version, and represents John as purifying AT (not IN, *εν*,) *Jordan*: nay, he would persuade his reader that the particle *εις*, when connected with *Jordan*, means neither *into*, nor *in*, but AT. *Jesus was baptized, εις, AT Jordan †.* He also represents John as purifying, *εις, AT Enon*; and Philip, with the Eunuch, as going ‘*down both into (εις, ad, vel in, to, or TOWARDS) the water ‡.*’—On the contrary, in order to expose the practice of immersion to ridicule, he retains our vulgar Translation, because it gives that improper turn to the particle *εν*, which Dr. CAMPBELL so severely censures. Thus, for instance, he unfairly represents our sentiment and practice as giving the following turn to various passages: *I plunge you, εν, WITH water—but he shall plunge you, εν, WITH the Holy Ghost. I indeed plunge you WITH water (υδατι); but—he shall plunge you WITH [ΕΝ πνευματι ἁγίῳ] the Holy Ghost and WITH fire (καὶ πυρὶ) §.* Here he very unfairly suppresses the preposition *εν* as connected with *πνευματι ἁγίῳ*; while he gives us *υδατι* and *πυρὶ*, which have it not.—So in all other places of a similar kind, where our Translators have rendered that preposition ‘*with*, he retains it; without having the candour to acknowledge,

* Vol. II. 23. † Vol. II. 10, 14, 15. ‡ Vol. II. 17, 18. § Vol. II. 11, 16.

that its native, proper, and most usual acceptation is *in*; and that it is as **THUS** understood we connect the idea of immersion with it.

His favourite words, *purify* and *purification*, make something worse than a merely awkward appearance, in the following passage. *Are ye able to—be PURIFIED with the PURIFICATION that I am PURIFIED with?—Ye shall indeed—be PURIFIED with the PURIFICATION that I am PURIFIED with.* To defend this novel and very extraordinary representation of our Lord's bitter sufferings, to which the words manifestly relate, our author says: 'Here seems to be implied 'the idea of *initiation* as of proselytes, as also the *secondary* idea of being *tried*, or put to the proof, attending some kinds of purification, as of metals by the fire, cloth by the fulling mill, and so on*.'—But why the idea of *initiation*? In our Lord's baptism by John, before he entered on his public ministry, there may, perhaps, be something like *initiation*: but in his last sufferings and sorrows, to which he here plainly adverts, the idea of his *exit*, rather than of his *initiation*, is very strongly suggested. Singularly strange and extravagantly incongruous therefore must it be, to compare the *concluding* scene of our Saviour's vicarious obedience and sufferings, with the *commencement* of a professed obedience to God, in the pretended proselyte baptism among the Jews!

The agony and crucifixion of our Lord must necessarily, however, be considered as a *purification*. But from what was he purified by them? Not, if our author be right, from *cereemonial* pollution; for that he received long before his death, and once for all, from the hand of John. Was it, then, from per-

* Vol. II. 14. Note.

sonal impurity of a *moral* kind? my opponent will not assert it. From what then? Why, we must in our ideas recur, either to the purification of metals by fire, or to that of cloth in a fulling mill. But even *this* looks very much like cleansing from dross, or from filth; and therefore it will not apply. What then must be done? Done! why the case is plain. There is a *secondary* idea of purification, which must here be adopted; and that is, to be *tried*, or put to the *proof*. Then we must consider the inexpressible and overwhelming sufferings of Christ, in the light of an *experiment* made on his purity, or on his fortitude; not as an *atonement* for sin—as a *test* of his own excellence; not as an *expiation* of human guilt! I had much rather have seen this interpretation of the passage in Dr. PRIESTLEY's writings, than in those of Dr. W. —*The purification that I am purified with.* So, according to my opponent, says the text. No; replies his comment. It is the idea of *initiation*. Yet even this will not thoroughly answer. He must, somehow or other, obtain the 'secondary idea of being *tried*, or 'put to the proof;' and then he will be completely satisfied.—This brings to remembrance the following sayings of Dr. WATERLAND, respecting the conduct of Arian opponents. 'You are straining hard for some *odd*, 'peculiar sense of the word *creature*, or *created*; which 'is to be called the *Scripture* sense; and if this does 'not relieve you all is lost—Religion—is the only 'subject in the world, wherein a man may dispute the 'most certain, and most indubitable proofs, and yet be 'allowed to be in his senses *.'

Let us now see how Dr. CAMPBELL renders the passage we have been considering, and criticises upon it.

* *Defence of Queries*, Query XII. p. 195. *Importance of Doct. of Trin.* p. 400, 401.

Thus, then, that learned critic: ‘*Can ye drink of such a cup as I must drink; or undergo an IMMERSION like that which I must undergo?*’ The primitive signification of βαπτισμα, is *immersion*, of βαπτίζειν, to *immerse*, *plunge*, or *overwhelm*. The noun ought never to be rendered *baptism*, nor the verb to *baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζειν sometimes, and βαπταν, which is synonymous, often occurs, in the Septuagint and Apochryphal writings, and is always rendered in the common Version by one or other of these words, *to dip*, *to wash*, *to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, *to be OVERWHELMED with grief*, *to be IMMERSED in affliction*, will be found common in most languages*.’ Such is the testimony of this ‘competent and unexceptionable witness:’ and, indeed, with regard to the meaning of the term *baptism*, he is quite uniform throughout his *Translation of the Four Gospels*, and his *Notes* upon them.

Dr. W. insists that no ‘two words in the English language are *adequate*, to express the exact idea of the Greek words βαπτίζω and βαπτισμος.’ He, however, appeals to the reader, whether the terms *purification*, *dedication*, *consecration*, *separation to God*, or ‘the like,’ be not more proper than *immerse*, and *immersion*†? Nay, the terms *to initiate*, and, in some connections, *to try*, *to put to the proof*, are, according to our author, more happily adapted to express the meaning of the word *baptize*, than is the verb to im-

* *Translation of the Four Gospels*, and *Note in loc.* † Vol. II. 22. See also p. 13, 22, 23.

merse.—That his chosen terms are sufficiently remote from directly expressing the idea of *immersion* in water, is readily granted. But then it should be observed, that both persons and things, under the Mosaic law, might be *dedicated, consecrated, separated* to God, without the least use of water: and yet Dr. W., as we have already seen, considers the use of water as *essential* to that which is of a positive nature in baptism. As to the term *purification*, which, on the whole, he prefers to any other word in the whole compass of our language; it seems to be here unhappily associated. For a small degree of reflection will convince us, that as thousands of the Israelites were purified from legal pollution, who were never in any peculiar sense *initiated, dedicated, consecrated, or set apart* to God; so individuals among them were dedicated to Jehovah; when they had no particular need of being *legally purified*. Besides, though my opponent admit, that when a minister of the word solemnly *immerses* in water a suitable subject for baptism, one species of the Christian *purification* is performed; yet he avers, that ‘we have not *one single instance*, of one person’s *dipping another* in water, [as a mode of ceremonial purification,] within the sacred annals of four thousand years*.’ Consequently, either what he calls the Christian purification admits of greater variety in the mode of administration than the Jewish purifications did, when performed by a priest; which is departing from his own rule: or else he is inconsistent with himself, in acknowledging immersion in the name of the Lord to be a *species* of the Christian purification.

He further insists, ‘That the words *baptize* and *baptism*, in the sacramental sense of them, ought not

‘to be changed for any other.’ But it has already appeared, that what he calls the *sacramental* sense, in distinction from the *native* and *proper* meaning, is a mere fiction; adapted to mislead incautious readers, and the subterfuge of a bad cause.—*Ought not to be changed.* But why so? Is there any thing sacred, solemn, or important, in those terms, more than in others of the same signification? Or must they be left untranslated because their meaning is *absolutely uncertain*?—FATHER SIMON, with a view to establish the necessity of tradition, as the foundation of all religious knowledge, insists; That ‘the greater part of the Hebrew words [in the Old Testament] are equivocal, and their signification entirely uncertain—There is always ground to doubt,’ says he, ‘whether the sense which [a translator] gives to the Hebrew words be the true sense, because there are other meanings which are equally probable *.’—To which, among other things, Dr. CAMPBELL replies: ‘As to multiplicity of meanings sometimes affixed to single words, one would be at a loss to say what tongue, ancient or modern, is most chargeable with this blemish. Any person accustomed to consult Lexicons will readily assent to what I say. In regard to English (in which we know it is not impossible to write both unambiguously and perspicuously), if we recur to JOHNSON’S valuable Dictionary for the signification of the most common terms, both nouns and verbs, and overlook, for a moment, our acquaintance with the tongue, confirmed by long and uninterrupted habit, we shall be surprised that people can write intelligibly in it, and be apt to imagine that, in every period, nay, in every

* In Dr. CAMPBELL’S *Four Gospels*. Vol. I. Dissertation III. § 1.

‘line, a reader will be perplexed in selecting the proper, out of such an immense variety of meanings as are given to the different words. In this view of things the explanation of a simple sentence will appear like the solution of a riddle.’ He adds, in a Note; ‘To the noun *word* JOHNSON assigns twelve significations—to *power* thirteen—to *foot* sixteen. The verb *to make* has, according to him, sixty six meanings, *to put* eighty, and *to take*, which is both neuter and active, has a hundred and thirty four. This is but a small specimen in nouns and verbs; the observation may be as amply illustrated in other parts of speech*.’

Our author proceeds: ‘Would Mr. B. have these words, *baptize*, and *baptism*, discarded, provided our present version were to be changed for another *new-furbished*; and some English words introduced, “competent to express their adequate idea †?” As to that compound epithet *new-furbished*, I shall in silence admire its elegance: but with regard to his confident query I would reply by demanding, Whether βαπτίζειν and βαπτισμός are to be considered in the light of sacred technical terms, which it is *unlawful* to translate into any language? Or whether, like the Hebrew term *Selah*, they be of such an *abstruse* and *uncertain* signification, that the most learned translators could never be satisfied about their natural and proper meaning? That the German, the Dutch, the Danish, and the Swedish translators of the New Testament, have all ‘discarded’ the words, and substituted others, which convey the idea of *immersion*, was showed in *Pædobaptism Examined* ‡; and that the authors of the Welch

* *U. supra*, § 10.
46, 47, 50, 219, 220.

† Vol. II. 27, 28.

‡ Vol. I. p.

Version have dared to 'discard' the words *baptize* and *baptism*, our opponent himself informs us *. Whether that Version was an old one, and *new-furbished* by the British translators, this deponent indeed hath not said; but that they ventured to translate the words in question, his testimony is quite explicit.—Here, then, it is natural to ask Dr. W., Whether the authors of those different Versions are to be considered as guilty of any crime, before God or man, in translating those Greek words into their own languages? Nay, it may be demanded, whether he can produce a single instance from the Old or the New Testament, of any capital enacting term in divine law being left *untranslated*; except the word *Selah*, and some other Hebrew terms in the Titles of the Psalms, come under that denomination? And whether, were he to 'show his opinion,' it could be proved, that any translators would have done right in leaving such enacting term untranslated? Why, for example, were not the original terms, both in Hebrew and Greek, for the ancient *circumcision*, the *passover*, and so on, retained, with English terminations, in our common Version, as well as *baptize* and *baptism*? My opponent will not, surely, assert, that it is of more importance for the mere English reader to know the meaning of *those* words, than of *these*. What substantial reason can be produced for translators retaining the Greek term *baptism*, in the manner they have generally done; rather than, with an English termination, *Κυριακὸν δεῖπνον*, which is the original name of our *Lord's supper*? I will add, why should the commanding word *βαπτίζειν*, be retained in any Version as it is, rather than *φάγειν* and *πίνειν*, which are enacting terms in the law of the holy supper? Are not the

* Vol. II. 371.

illiterate, for whose use translations of the sacred Volume are intended, concerned in the one case, equally as in the other? No reason of any weight can be assigned for modern translators transferring the original word *baptism* into their versions, that I perceive, except *prescription* and *general custom*.

Dr. W., I presume, is averse to the word baptism being translated, because he cannot bear to think of the term *dipping*, or the word *immersion*, appearing either in the baptismal statute, or in the sacred history of primitive practice. But he has, notwithstanding, too much learning, and too much integrity, to approve of the word being translated *sprinkling*, *pouring*, or even *purification*. He therefore chooses to have the original term of a dead language retained, that whenever he ‘shows his opinion’ upon the subject, he may have more scope for the exertion of his polemical talents, in ‘confronting, breaking, and routing’ every ‘phalanx’ of arguments that dares to oppose him. I know not, however, that there is any great reason for him to suspect, that the *practice* of pouring or of sprinkling would have been much less general in Great Britain than it now is, had our translators in the time of king JAMES the First, rendered the word *baptism*, *immersion*, or *dipping*. For it is not at all unlikely but the generality of the people here, as well as in Germany, Holland, and so on, would have acted in contradiction to their biblical Version; and have thought themselves fully justified in so doing. Because it would have been as easy for them to have distinguished, between the *sacramental*, and the *etymological*, or vulgar, sense of those terms; as it is for our author so to distinguish, respecting the word *baptize*.

Let us now hear Dr. G. CAMPBELL, relative to this very subject, who speaks in the following manner.

‘In

‘ In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin Version, though the authors of that Version have not been entirely uniform in their method. Some words they have transferred from the original into their language; others they have translated. But it would not be always easy to find their reason for making this difference. Thus the word *περιτομή* they have translated *circumcisio*, which exactly corresponds in etymology; but the word *βαπτισμα* they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio*, *tinctio*, answer as exactly in the one case, as *circumcisio*, in the other. And if it be said of these words, that they do not rest on classical authority, the same is true also of this. Etymology and the usage of ecclesiastic authors, are all that can be pleaded.

‘ Now, the use with respect to names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed, through the Western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason I should think the word *immersion* (which though of Latin origin, is an English noun, regularly formed from the verb *to immerse*), a better English name than *baptism*, were we now at liberty to make a choice. But we are not. The latter

‘ term

‘ term has been introduced, and has obtained the universal [rather *general*] suffrage : and though to us not so expressive of the action ; yet, as it conveys nothing false, or unsuitable to the primitive idea, it has acquired a right by prescription, and is consequently entitled to the preference*.’—Thus that learned translator and acute critic, whom Dr. W. himself must acknowledge to be a ‘ competent and unexceptionable witness’ in our favour.

Respecting the Welch translation of βαπτίζω and βαπτισμος, our author says: ‘ The British words *bedyddio* and *bedydd*, used in that version,—are neither the original words themselves with a different termination, nor yet are ever used to denote exclusively any one specific action whatever, as plunging, perfusion, sprinkling, or the like. They are *generic terms* that signify, more exactly than any others I know, the ideas conveyed by the original terms, as we have defined them†.’—Not understanding the Welch language, and reading what my opponent here says, I took it for granted that these British terms were in frequent use, and that they often occurred in the Welch Bible. Whereas I find, upon enquiry, that they are *never* used in the common affairs of life, nor *ever* occur in the British biblical version, except with reference to the ordinance under consideration, or where there is an allusion to it. Consequently, whether an administrator immerse a candidate in water, pour water upon him, or sprinkle him with a few drops of that element, the action is by the Welch called *bedydd*; just as in a loose and popular way of speaking, those three specific actions are by the Eng-

* *The Four Gospels*, Vol. I. p. 354, 355. † Vol. II. 371.

lish denominated *baptism*. Now, as *bedyddio* the verb, and *bedydd* the noun, are, in the present state of the Welsh language, a kind of sacred, technical terms; it is with but little appearance, either of candour or of propriety, that Dr. W. describes them as he does.

Whether it be at this day in the power of any man upon earth, to give with certainty and with precision the true etymology of *bedydd*, is perhaps not very clear. It appears, however, that *probability*, respecting its derivation, is in our favour. For, I find by consulting Mr. EDWARD LHUYD's *Archæologia Britannica*, that *baptisma* is, in Cornu-British, *bedzhi-dian*; and in the Armoric, *badiabiant*—That *immergo* is *sodhi*, *sydho*, *troxi*; BODHI, to plunge or dip over head and ears—That *mergo* is *bodhi*, *sodhi*, *sydho*, *troxi*; and in Armoric *beydhi*—That *Sepulchrum* (a grave) is in Cornu-British *béab*, and in Armoric *bedh*—And, that *Badth*, is a *bath**. Now, *bedydd*, *bodhi*, *beydhi*, *bedh*, and *badth*, seem to be words of a kindred kind; and if so, the term under consideration must be favourable to our practice.

Again: Mr. W. RICHARDS, to whom the Welsh language is vernacular, and who is by religious profession a Baptist, says; ‘*Baptize* is, in the Cambro-british” dialect, *bedyddio*; in the Cornu-british, ‘*bedzidhi*, or *bidhyzi*; and, in the Armoric, *badeza*. ‘*Bidhyzi* and *badeza*, the two last mentioned dialects, ‘always signified *plunging* or *dipping*’: and so, certainly, did *bedyddio*, anciently, in the Cambro-british; ‘though now-adays it is used only to express the ‘Christian ordinance of baptism, together with what ‘is vulgarly so called. From *badeza* and *bidhyzi*, according to Dr. BORLASE, is derived *bouffening*, in

* *Arch. Britan.* Tit. II. p. 44, 68, 89, 149. Tit. V. p. 214.
‘the

‘ the Anglo-cornish dialect ; which likewise means to
 ‘ *dip, plunge, and so on**.’

In another piece, published by the same author in
 Welsh, he speaks as follows. ‘ The etymology of
 ‘ *bedydd*, the Welsh word for baptism, is not to be
 ‘ found in any Dictionary of that language. Not one
 ‘ of the compilers of those books appears to have been
 ‘ acquainted with the etymology of that word : nor do
 ‘ I believe there is any way to make it out, but by a
 ‘ reference to the other dialects of the ancient British,
 ‘ the Cornish, and the Armorican. By such a refer-
 ‘ ence, and a careful comparison of the words for *bap-*
 ‘ *tism* in all the three dialects, we may, I think, come
 ‘ fairly and safely at the root and express signification
 ‘ of the above Welsh word.

‘ Upon this ground, then, I will venture to assert,
 ‘ that the word in question is derived from *suddiant*,
 ‘ a British word which is well known to mean *dipping*,
 ‘ or *immersion* ; and the verb to which is *soddi*, or
 ‘ *suddo*. BEDZHIDHIAN (BEDSUDDIAN) is the word
 ‘ for baptism in the Cornu-british dialect ; the affinity
 ‘ of which with the Welsh word *suddiant*, must be
 ‘ obvious to every one. This Cornu-british word
 ‘ *bedsuddian*, points out the origin of the Armorican
 ‘ word for baptism, BETDIDHIAN, (sounded *badud-*
 ‘ *diant*) which is, doubtless, no other than *bedsuddiant*,
 ‘ a little matter contracted ; and whose correspondent,
 ‘ or synonymy, with the Welsh word *suddiant*, is still
 ‘ equally clear and certain with that of the foremen-
 ‘ tioned Cornu-british word. By a comparison of
 ‘ these Armorican and Cornu-british words we are
 ‘ led unavoidably to conclude, that *bedsuddiant*, or
 ‘ *bedsuddiant*, must have been the original word for

* *Hist. of Antichrist*, p. 99.

‘ baptism in the British language ; and that from which the present Welsh word *bedydd* sprung.

‘ In time this same ancient British word, *bedsuddiant*, or *badfuddiant*, like many others in all languages, underwent a considerable change, by abridgment and contraction. The Cornish Britons omitted the letter *t*; the Armoricans, the letter *s*; and the Cambro-britains, *f*, *i*, *a*, *n*, *t*. In this way the Welsh word *bedydd*, or *badudd*, appears to have been formed. It was originally *bedsuddiant*, or *badfuddiant*; and whatever may be said as to the precise meaning of the prefix, the word itself, most unquestionably, signified *immersion*: for the meaning of the word *fuddiant*, has always amounted to that, as fully as any word in any language could possibly do.’

The Gentleman who favoured me with the foregoing extract, made the following remark upon it. ‘ *Bed* is the origin above, not *bad*: that is the Armorican, and so the second-hand word. Now *bedd* is the plain specific term for the English *grave*, in John v. 28. xi. 17, 31, 38. and xii. 17. The words *soddi*, *suddo*, and *soddiant*, denote properly *sinking* in water to the bottom, or quite out of sight. *Soddi*, and *suddo*, are now synonymous, and are both used (Psalm. lxi. 2, 14. Jer. li. 64. Matt. xiv. 50. Luke v. 7.) indifferently, in the Welsh Bible. In Welsh, it is easy and common to change *y* for *u*; the sound being similar. How easy, then, in composition, to turn *bedsuddo* into *bedyddo*? the *i*, before *a*, being inserted merely to render the sound more agreeable.’

Being entirely ignorant of the Welsh language, I must leave the propriety and force of this etymological investigation to the determination of capable judges. It is, however, clear to me, that *bedyddio* and *bedydd* cannot be fairly pleaded by Dr. W., as in his favour;

favour; but, rather, that the reverse is extremely *probable*.—To this conclusion I am the more strongly inclined, by considering the following testimony of Sir JOHN FLOYER: ‘A person of eighty years old, who was then very sensible, told me; That in his time he could not remember the dipping of infants in England at their baptism; but that his father oft spoke of it: and farther told him, *That the parents used always, at the baptism of their children, to desire the priest to dip that part very well in which any disease used to afflict themselves, to prevent its being hereditary.* The Welsh have MORE LATELY left immersion: for some middle-aged persons have told me, *That they could remember their DIPPING in baptism**.—Now, as it appears by this testimony, that the baptismal immersion was continued among the Welsh, longer than among the English; and as the British biblical version was made while that immersion was in use†; it seems natural to conclude, that the word *bedyddio* was considered by the Welsh translators, not only as answering to the term *baptize*, but as properly expressing the act of *immersion*, rather than that of pouring, or of sprinkling.

Our author having a strong predilection for the terms *purify*, and *purification*, as in his opinion answering more exactly to the words *baptize*, and *baptism*, than any other expressions in our language; it may be proper for me, a little more particularly, to examine that sentiment. He speaks, indeed of Christian baptism under the notion of a *ceremonial purification*, with almost as little endeavour to prove it, and with as

* *History of Cold-Bathing*, p. 14, 15. fifth Edit. † The first British New Testament was printed A. D. 1567. See Dr. LLEWELYN's *Historical Account of British Versions and Editions of the Bible*. Lond. 1763.

much confidence, as if that idea were so explicitly, repeatedly, and strongly expressed in the New Testament, that scarcely any body had ever presumed to call it in question. Whereas I am so unhappily ‘dim-lighted’ that, except he lend me ‘his glasses, and ‘wipe them clean,’ I shall not be likely to perceive it in any part of that sacred Volume. Nay, were my opponent so to favour me, it is highly probable that I, like himself in another case, might be obliged to ‘*stand* and read, and *walk* and read,’ before I should have the pleasure of seeing it. For, that Christian baptism is not a ceremonial purification, is plain to me from the following considerations.

Though it has been proved, if I mistake not, that the baptism of John was not a ritual cleansing, like the ancient Jewish washings; yet had our author demonstrated the contrary, it would not have necessarily followed that our baptism is to be so considered. For, during the whole time of John’s ministry, the laws and rites of Judaism were in full force. Legal pollutions, and ceremonial purifications, were then common. The former taking place, the latter were necessary; and of equal obligation as in the days of Moses. But with what species of legal impurity are either infants or adults now contaminated? Who is now, as under the former Œconomy, debarred from the public worship of God, or from social intercourse, on account of ceremonial pollution? Or who, by divine order, is repeatedly baptized? yet ceremonial purification was to recur, in proportion as legal contamination was contracted. To assert that Christian baptism is a ceremonial purification, though to be administered but *once* to the same person, is mere *ipse dixit*; and the analogy of ritual purification lies against it. For, were similar impurity continued, similar consequences

must attend: but all things of this nature came to a period, when the Mosaic Dispensation became extinct. —Mr. BRUCE informs us, that in Abyssinia there are some professors of Christianity who, with Dr. W., imagine that ceremonial pollution, and ritual purification, still exist. For he says, the sect called *Kemmont* ‘wash themselves *from head to foot*, after coming from the market, or any public place, where they may have touched any one of a different sect from their own, esteeming all such *unclean**.’ But whether those Christian Pharisees consider baptism as a ceremonial purification, the Abyssinian traveller does not say: an idea that, however, in Dr. W.’s opinion, of great importance to the credit of Infant sprinkling.

If Christian baptism justly bear the name of a *purification*, it must certainly cleanse from some impurity. For as, where nothing is cleansed, there is no cleansing; so where no defilement is purged away, there is no purification. From what kind of pollution, then, does baptism purify? That which is *moral*? my opponent will not assert it; for even the Jewish ceremonial cleansings had no such virtue. That which is *ritual*? but where shall we find it? Do *all* the species of Jewish pollution in ancient ages now exist, or only *some* of them? If the former, why not all the various modes of Jewish cleansing also? because, to say that Baptism is a *general substitute* for them all, is mere assertion. If the latter, by what *criteria* shall we distinguish them from those that are obsolete? Is it, then, that *uncleanness* of which Paul speaks, when writing to the Corinthians †? nothing less. For, according to the argument against us formed on that passage, those who are *unclean*, in the sense there designed, are

* *Travels*, Vol. IV. B. VIII. Chap. i. p. 275. † 1 Cor. vii. 14.

on that *very account* disqualified for baptism. Yes, they must be *clean*, before they be admitted to baptism. It seems, therefore, according to Dr. W., that the rite under consideration, is a *pûrification* for those only who are *already* PURE : which has very much the appearance of ‘a *latent* mystery.’—But I now recollect a passage in our author, where he asserts ; That baptism is ‘*the washing away the filth of the FLESH* *.’ This, however, has much of mystery in it. For my opponent, again and again, denominates baptism a *ceremonial* purification. Now that epithet is equally opposed to *physical*, as it is to *moral*. But ‘washing away the filth of the *flesh*,’ is a *physical* cleansing—a purification of the skin, from such exterior defilement as attends it. Consequently, if Christian baptism be a purification of that kind, and if it be duly performed by pouring or sprinkling a few drops of water on the *face* of a subject ; there is not only very little filth of the flesh removed, but the appearance of any thing *ceremonial* is extremely small, if not entirely lost. While, therefore, Dr. W. maintains, that baptism is ‘the washing away the filth of the *flesh*,’ he ought, surely, to practise immersion.

I will now present my reader with two short extracts from eminent Pædobaptist authors. Bp. TAYLOR, when speaking of ancient Judaism, and of Christianity in contrast with it, says : ‘No unclean thing was to come into the presence of the Lord : and therefore the leper, or the polluted in *profluvio sanguinis* or *seminis*, might not come into the temple. But—in the Christian law, all purities and impurities are spiritual †.’—Thus Mr. HOOKER ; ‘The baptism which saveth us, is not, as legal purifications were,

* Vol. I. 128. † *Ductor Dubitant.* p. 303, 310.

‘a cleans-

‘a cleansing of the *flesh* from outward impurity: but ‘*επιρωτημα*, an interrogative trial of a good conscience ‘towards God*.’—Yes, the ancient ceremonial services, we are informed by Paul, *sanctified to the purifying of the flesh*: but we are assured, by Peter, that Christian baptism has no such efficacy, and that it was intended for a different purpose†.

Our author is as fond of applying the term *purification* to baptism, as Papists are of the word *sacrifice*, respecting the holy supper: and for each there is an equal reason. Because the New Testament knows no more of baptism under the name, or notion, of a *ceremonial purification*; than it does of the sacred supper, under the character, or the idea, of a *propitiatory sacrifice*: both of them being equally abhorrent from the truth. For the one is as inconsistent with the spirituality of the Christian Œconomy, as the other is with the unity and the perfection of our Lord’s atonement. Yet, as Roman Catholics, according to an observation of Mr. PAYNE, ‘are so in love with the ‘word *sacrifice*, that they choose to use it above any other‡,’ with reference to the holy supper; so Dr. W. prefers and admires the term *purification*, respecting Christian baptism, above any other that our language affords. But if Christian baptism be a ceremonial purification, as my opponent insists, the administrator may be justly denominated a *priest*: for he will not assert that any one is warranted to baptize *himself*. Now, under the ancient Œconomy, if an Israelite was unclean, and not permitted to purify himself, his purification was to be effected by a *priest*. On our author’s

* *Ecclesiastical Polity*, B. V. § 63. † Heb. ix. 13. 1 Pet. iii. 2: ‡ *Preserv. against Popery*, Title VI. p. 62. See also p. 100, 102, 104.

principles, therefore, whenever he *tinges* his fingers, or ‘*intinges* even his hand,’ in order to purify an infant; he performs the office of a *priest*, and ought so to be considered. But if we must have Christian priests for ceremonial purification, why not also for a *proper sacrifice* at the Lord’s table? It seems, indeed, as if my opponent had no great objection even to that idea: for, in the genuine language of a high churchman, or of a Papist, he speaks of Christian ministers ‘approaching to officiate at the—*holy ALTAR**.’ Thus Dr. W. converts the *table* into an ALTAR! But with what view is an altar provided, except for *sacrifice*, or for the *burning of incense*? Who is invested with liberty of ‘approaching to officiate at the holy altar,’ except one in the *priestly* office? For, as Mr. GEE observes, ‘A man must be a *priest* before he hath right ‘to sacrifice †,’ at the altar; and, I may add, before he presume to sprinkle the water of purification.—Our author, on his own principles, must therefore consider himself as a PRIEST—a priest for *purification*, and a priest for *sacrifice*. But whether, like the Jewish priests, he always *tinge* his feet, and ‘*intinge* even his ‘hands,’ previous to officiating at ‘the holy altar;’ or whether, like the sons of Aaron, he always appear in *sacerdotal vestments* when approaching the ‘altar,’ and claim, *jure divino*, a priestly support by *tithes*, I have not heard. Nor have I been informed, whether the altar which he approaches has been duly *consecrated*: nor yet, whether the edifice in which it stands, be considered and treated by him as a *consecrated temple*. All which particulars, doubtless, to be consistent and uniform, should have a place.

* Vol. I. 59. † *Preserv. against Popery*, Title VI. p. 91.
Mr.

Mr. BAXTER, whom Dr. W. celebrates, as having given the Baptists a terrible ‘ syllogistic overthrow,’ represents Christian ministers as bearing the less pompous and sacred, but yet important character of *midwives*. For, when endeavouring to raise their consequence in the esteem of their hearers, he says: ‘ Our people—cannot be new-born into the kingdom of God, without the help of these *midwives* *.’ Now, reader, is it not a little extraordinary, that the same person, in performing the same office, and at the same instant, should sustain and exemplify the very different characters of a *purifying priest*, and a *skilful midwife*? But, our author has told us, ‘ Wonders never cease;’ and in regard to this particular, as well as others, Pædobaptist doctors widely differ. For it may be further observed, that while Dr. GOODWIN and others consider a baptismal administrator under the notion of a *shepherd*, using the knife on the *ears* of his lambs; expressly denominating baptism ‘ a Christian *ear-mark* †;’ my opponent, Mr. PIRIE, represents baptized persons as wearing the mark of Christ ‘ in their *foreheads* ‡.’ I may therefore adopt an elegant exclamation of this warm antagonist, and say; ‘ What strange heads some men have §!’

Christian baptism a ceremonial purification.• Fond as Dr. W. is of this position, with regard to the mode of administration, it is manifestly inconsistent with his own *data*, respecting the subjects of the ordinance. For he professedly maintains, that *moral qualifications*, and *relative holiness*, are the established requisites for baptism. But was it ever known, that a person whose heart was fraught with moral qualities, and whose

* *Disputat. on Right to Sacram.* p. 3. † *Hocks*, Vol. III. Part I. p. 107. See *Pædobapt. Exam.* Vol. II. p. 141, 142.

‡ *Appendix*, p. 161. § *Ut supra*, p. 6.

character shone with relative holiness, became, on *that* account, the proper subject of *purification*? Whatever moral qualifications the ancient Jews possessed, or with whatever degree of relative holiness they might be adorned; neither these, nor this, but their being ceremonially *polluted*, constituted them proper subjects for legal purification, and rendered it necessary. Nay, our author himself knew not how to vindicate the propriety of John baptizing, or, as he will have it, *purifying* Christ; except on supposition that the Holy One of God was equally liable with Jews in common, to be *defiled* by ‘the touch of a corpse, a bone, and so ‘on *.’—Besides, Dr. W. is inconsistent with himself in another view. For he tells us, the Christian Dispensation is distinguished from the Jewish Economy by ‘*this* difference, ‘That the yoke of *Mosaic ceremonies* should be REMOVED, ‘and a spiritual evangelical ‘worship introduced †.’ Now nothing is more clear, than that ceremonial purification by water was a considerable part of ‘the yoke of Mosaic ceremonies:’ and, consequently, either that yoke is not entirely removed, or Christian baptism is not a ceremonial purification. So little reason had our author to say, when speaking of the baptismal statute; ‘We are *certain* it implies ‘a ceremonial purification by water ‡!’

But had my opponent really proved, that baptism is properly speaking a ceremonial purification, it could not even then have been justly inferred, that sprinkling, pouring, and immersion, are all of them valid. For it is the *meaning* of that enacting term which expresses the action to be performed, that is under discussion; and not the *design* of that action, whatever it be.

* Vol. II. 13. Note. † Vol. I. 267. ‡ Vol. II. 358, 359.

Whereas the word *purification* does not express the *action itself*, considered as such ; but the *end* which he supposes it has in view. The proper business, therefore, of Dr. W. was to prove, that the *act* of baptizing is equally well expressed by the terms *pouring* and *sprinkling*, as by the word *immersion*.

Besides, were it allowable to reason thus: Christian baptism is a ceremonial purification; and therefore it may be lawfully performed by immersion, by pouring, or by sprinkling; the natural force of commanding terms in the Mosaic institutes, relative to purification by water, might with great ease have been evaded, while the general notion of *purification* was retained. For instance: Was bathing the *whole body* of a polluted Israelite enjoined? he might have said; ‘Ceremonial *purification* is the only thing intended by our divine Lawgiver; and that may be effected equally by ‘pouring, or by sprinkling, as by bathing.’ Or, had the Great Legislator commanded the pouring, or the sprinkling, of water upon the unclean; and had the person or persons concerned been as fond of the liquid element as our Brethren sometimes represent us to be, they might have said; ‘Ceremonial purification is ‘the only object at which the law aims; and we all ‘know that this may be obtained by bathing the whole ‘body, equally as by a partial application of water.’—Nay, why may not Dr. W.’s principle be applied by Roman Catholics in vindication of their mutilated administration of the holy supper? What should hinder them from saying; ‘To excite and promote a remembrance of our Lord’s atoning death, is the principal ‘design of the institution—a design that is clear and ‘expressly revealed? But this intention of the divine ‘Institutor may be answered, and spiritual affections ‘in general may be promoted in the hearts of the laity,

‘without their partaking of the eucharistical wine.’ Thus, on my opponent’s principle, may the Roman Catholics argue, and that with much more plausibility, respecting the *design* of the sacred supper ; than he does for pouring and sprinkling, from the notion of Christian baptism being a *ceremonial purification*. So easy is it, on this principle, to vindicate the most perverse variety in the administration of positive institutes, let the laws of institution be what they may !

It is, however, very remarkable, that though Dr. W. be so ‘enamoured’ with the idea of Christian baptism being a *ceremonial purification*, when the mode of administration is under his notice ; yet, when professedly showing the *nature* and the *design* of baptism, he does not, that I recollect, so much as *once* mention it in that light *. No ; though baptism be described by him, as implying and exhibiting a multitude of blessings, duties, and facts—a multitude so great, that you might form on his representation almost a body of divinity ; yet, if I mistake not, he quite overlooks that which is, in other places, his *grand, leading* idea, a *ceremonial PURIFICATION*. Whereas one might have naturally expected, *that* would have made a distinguished and capital figure. Nay, when making what he denominates, ‘a rational and devout improvement of Christian baptism ;’ in which improvement he particularizes a vast variety of blessings and of duties, that either flow from it, or are connected with it ; and though, as occasion requires, he give many encouragements, exhortations, and reproofs, to baptized persons ; yet I do not remember that he at all reminds them, of their having received the benefit of *PURIFICATION from ceremonial uncleanness* †. Yet this principle of

* See Vol. I. Chap. ii. † Vol. II. Chap. vi.

ancient Judaism would have served to furnish him with numerous topics for consolation, exhortation, and reproof. This omission I am obliged therefore to consider, either as a manifest defect, or as ‘a *latent mystery*.’

Dr. W. argues in favour of pouring and of sprinkling, from the *baptism of the Holy Spirit*. Thus he speaks: ‘I scruple not to assert it, there is *no object* ‘*whatever* in all the New Testament, *so frequently* and ‘*so explicitly* signified by baptism, as the divine influences * [of the Holy Ghost.] Yet these things [Mr. ‘B.] prudently overlooks. The reason is at hand; ‘*plunging* is practised by himself and *his* CONSTITU- ‘*ENTS*, and there is a greater resemblance between ‘that practice and a burial, than between the said plung- ‘ing and the active communication and application of ‘divine influences to the soul—If in baptism there is ‘an *expressive emblem* of the descending influences of the ‘Spirit, *pouring must* be the mode of administration, for ‘that is the scriptural term most commonly and properly used for the communication of divine influences †.’

These things Mr. B. prudently overlooks. Far from it. For though, when handling the *design* of baptism, they are not introduced; yet, in another place, the argument against us is *largely* considered; to which I refer the reader ‡. Of any thing I find on this particular, Dr. W., however, has not condescended to take the least notice in his ‘*full reply*.’ The compliment he pays me is, therefore, due to himself, in this, as in many other cases.—*No object so frequently and so expli-*

* ‘See Matt. iii. 11. Mark i. 8, 9, 10. Luke iii. 16, 21, 22. ‘John i. 33. Acts i. 5. ii. 38, 39. viii. 12—17. v. 47. xi. 16, ‘18. &c. &c.’ † Vol. I. 196, 197. ‡ See *Pædobap. Exam.* Vol. I. p. 97—103.

citly signified by baptism, as these divine influences. But those passages of Scripture to which he refers, regard that copious and extraordinary effusion of the Holy Spirit, which was received by the Apostles and first disciples of our Lord, soon after his ascension into heaven. For which reason, our Protestant Brethren the Quakers, consider these very passages as furnishing them with a capital argument against the perpetuity of baptism. Thus they reason: 'Water baptism was divinely appointed, and continued in force till the death of Christ. But as that rite had for its object the descent of the Holy Spirit, and his divine influences; no sooner was the promised Spirit vouchsafed to our Lord's disciples, than the obligation to regard water baptism entirely ceased. For baptism in water being only an emblem of the promised baptism in the Holy Spirit; why should the former be continued, after the latter has taken place?' This, or something to this effect, if I mistake not, is their principal argument: and, for aught I perceive, it is equally forcible with that of my opponent.

Plunging is practised by himself and HIS CONSTITUENTS. For this luminous position, I have already paid my devoirs to Dr. W., and shall not here enlarge.—*A greater resemblance between plunging and a BURIAL, than between plunging and the communication of divine influence.* He should rather have said, *Than between sprinkling, or pouring, and a burial.* Our author here alludes to those apostolic sayings, *BURIED with him by baptism—BURIED with him in baptism.* Sayings, these, which, as far as I have been able to learn, all the ancient Christians, and the generality of learned Pædobaptists among the moderns, have considered as decisively proving, that immersion was practised by the Apostles. Whereas our author,
and

and ‘a few more geniuses of superior penetration,’ will not allow that there is the least reference in those texts to any such practice. ‘Thus my opponent: I am of opinion—that the allusion is not to any *mole* of baptism whatever, but to a *spiritual disposition* to which baptism, as a divine institution, *obliges* the subject—When we impartially consider—that the Gospel Dispensation is in the strictest sense THE MINISTRATION OF THE SPIRIT, it appears most probable that the *various influences* of that divine Agent are *principally* represented in baptism*.’

The allusion is to a spiritual disposition. Then the allusion is equally unperceivable by me, as is the meaning of his own words, when he talks of plunging being practised by my CONSTITUENTS. What, BURIED with him by baptism—BURIED with him in baptism, an allusion to a *spiritual disposition*! He might as well have denied, that baptism in water is at all regarded by the Apostle, as the Quakers do, in their comments on these words. Thus, for instance, WILLIAM DELL: ‘You see, that the same baptism of the Spirit that makes us die with Christ, doth also quicken us into his resurrection, and deprives us of our own life; not that we may remain dead, but that it may communicate to us a better life than our own, even the life of Christ himself.’ JOHN CRATTON: ‘Can any man conclude that Paul here speaks of water baptism? Is it not plainly said, *into Christ*? Not *into water*, but into Christ, into death.’ ROBERT BARCLAY considers Rom. vi. 3, 4. Gal. iii. 27. and Col. ii. 12. as expressing the *effects* of what he calls the baptism of the Spirit.†.

* Vol. I. 189, 197. † See *Pædobap. Exam.* Vol. I. p. 182.

If, in baptism, there be an emblem of the descending influences of the Holy Spirit, POURING must be the mode. But where, then, is the lawfulness of sprinkling, and of immersion, for which Dr. W. contends? Where the propriety of all his reasoning against the idea of baptism being a *specific* term? Why insult the authority of our divine Lawgiver, by ‘varying the mode according to circumstances;’ and by ‘referring the mode to the private judgment of the person or persons concerned?*

If pouring MUST be the mode, it *must*: for there is, on this principle, no other that can be justified. Thus his argument confutes his hypothesis, and he seems to be in danger of ‘screwing’ a positive institute ‘in the vice of bigotry.’

Though I have already referred my reader to *Pædobaptism Examined*, for a more particular consideration of this article; yet as not only Dr. W., but various of our modern opposers, affect to treat the idea of immersion, when annexed to the baptism of the Holy Spirit, with ridicule, I will here transcribe the following passages from learned Pædobaptists, relative to that affair. GURTLERUS: *Βαπτισμος εν Πνευματι αγιω*, baptism in the Holy Spirit, is immersion into ‘the pure waters of the Holy Spirit; or a rich and abundant communication of his gifts. For he on whom the Holy Spirit is poured out, is as it were immersed into him.’ Bp. REYNOLDS: ‘The Spirit, under the Gospel, is compared—to water; and that not a little measure, to *sprinkle*, or *bedew*, but to BAPTIZE the faithful in: (Matt. iii. 11. Acts i. 5.) and that not in a font, or vessel, which grows less and less, but in a spring, or living river.’ IKENIUS: ‘The Greek word βαπτισμος denotes the immersion

* Note on MORRICE, p. 131.

‘of a thing, or a person, *into* something—Here also
 ‘[Matt. iii. 11. compared with Luke iii. 16.] the
 ‘*baptism of fire*, or that which is performed *in fire*, must
 ‘signify, according to the same simplicity of the letter,
 ‘an *immersion*, or *inmerſion*, into fire--and this the rather,
 ‘because here, to *baptize in the Spirit, and in fire*, are
 ‘not only connected, but also opposed to being baptized
 ‘*in water*.’ LE CLERC: ‘*He ſhall baptize you in the*
 ‘*Holy Spirit*. As I plunge you in water, he ſhall
 ‘plunge you, ſo to ſpeak, *in the Holy Spirit*.’ CA-
 SAUBON: ‘*To baptize*, is *to immerſe*—and in this
 ‘ſenſe the Apoſtles are truly ſaid to be baptized; for
 ‘the houſe in which this was done was filled with the
 ‘Holy Ghoſt, ſo that the Apoſtles ſeemed to be *plung-*
 ‘*ed into it*, as into a ſhallowpool.’ GROTIUS: ‘To be
 ‘baptized here, is not to be ſlightly ſprinkled, but to
 ‘have the Holy Spirit *abundantly* poured upon them.’
 Mr. LEIGH: ‘*Baptized*; that is *drown* you all over,
 ‘*dip* you into the ocean of his grace; oppoſite to the
 ‘ſprinkling which was in the law.’ Abp. TILLOT-
 SON: ‘*It* [the ſound from heaven, Acts ii. 2.] *filled*
 ‘*all the houſe*. This is that which—our Saviour calls
 ‘*baptizing with the Holy Ghoſt*. So that they who
 ‘ſat in the houſe were, as it were, *immerſed* in the
 ‘Holy Ghoſt, as they who were buried with water,
 ‘were overwhelmed and covered all over with water,
 ‘which is the proper notion of baptiſm *.’ Bp. HOP-
 KINS: ‘Thoſe that are baptized with the Spirit, are
 ‘as it were *plunged* into that heavenly flame, whoſe
 ‘ſearching energy devours all their dross, tin, and baſe
 ‘alloy †.’ Mr. HENRY DODWELL: ‘The words of
 ‘our Saviour were made good, *Ye ſhall be baptized*
 ‘(*plunged* or covered) *with the Holy Spirit*, as John

* *Sermons*, Sermon cxcvii. Vol. X. p. 222. 12mo. † See
Pædopæd. Exam. Vol. I. p. 44, 45, 57, 59, 102, 103, 273.

‘baptized with water, without it *.’ Thus modern Pædobaptists, who practised pouring or sprinkling.—Let us now hear one of the ancients, who wrote in the Greek language, and practised immersion. CYRIL of Jerusalem, who lived in the fourth century, speaks in the following manner. ‘As he who is plunged in water and baptized, is encompassed by the water on every side; *so are they* that are wholly baptized by the Spirit—*There* [under the Mosaic Economy] the servants of God were partakers of the Holy Spirit; but *here* they were perfectly baptized, or *immersed*, of him †.’—These testimonies are quite sufficient, one would imagine, to vindicate our sense of the term *baptize*, when used allusively with reference to the gifts and influences of the Holy Spirit.

Dr. W. lays an uncommon stress on those words of the Apostle, *divers washings*, or baptisms ‡; and considers the argument upon them in favour of pouring, or of sprinkling, as quite conclusive §. For thus, in the language of Mr. TOWGOOD, he expresses himself: ‘Here is FULL PROOF that the Scripture uses the word βαπτισμος *baptism*, in so GENERAL and large a sense, as evidently to comprehend *sprinkling*, if not chiefly to intend it. *Sprinkling*, then, in the judgment of an inspired writer, is an authentic and DIVINELY INSTITUTED MANNER of baptizing.’ To which the Doctor adds, ‘It is with *consummate prudence* our opponents, while consulting the safety of their cause—the ESSENTIALITY of *dipping*—slightly pass over, or at least very *tenderly* touch, this pass-

* In *General Delusion of Christians, touching God's Revealing himself to the Prophets*, Part II. Chap. iv. § 7. † *Catech. c. XVII. § 8, 10.* MILLES. ‡ Heb. ix. 10. § Vol. II. 69—70.

age*.' CONSUMMATE PRUDENCE ! why, really, reader, it is a wonder he has not entirely deprived us of common sense, by 'confronting, breaking, and routing' every 'phalanx' of our arguments, and 'the whole corps of Antipædobaptists,' as he has done. My opponent having condescended, however, to admit that our conduct, in the management of this controversy, is *consummately* prudent ; I shall endeavour to preserve, if possible, a consistency of character in that respect, by very 'tenderly' touching the passage before us.

Were it granted, then, for the sake of argument, that in this text the word *baptism* is used to denote pouring and sprinkling, as well as immersion ; it would not follow, that the Christian institute under our notice may be duly administered by performing either one or another of those three different actions. For there are few terms, I presume, in any language, that are not *occasionally* used in a lax meaning—a meaning different from their native, obvious, and ordinary acceptation. Of this distinction between the occasional, and the common signification of terms, our author would certainly avail himself, were he disputing with Socinians. Supposing, therefore, the word *baptism* to be here used in all that latitude of meaning for which Dr. W. contends, it is no proof that it should be so understood in the baptismal statute. For, were we at liberty to interpret the grand enacting terms of a divine law, according to an occasional and singular use of those terms in some passages of Scripture ; we might easily model any institution or precept of Christ agreeably to our own inclinations. There is not a narrative, a doctrine, a promise,

or a precept, contained in the inspired Volume, the true sense of which, upon this principle, might not be evaded.

As the Apostle is not here speaking of *Christian* baptism, but of *Jewish* purifications that are entirely obsolete; so my opponent must acknowledge, that in this Epistle, and in this very Chapter, where *sprinkling* and *pouring* are indisputably intended, not βαπτισμος, but παντισμος and εχχυσις, are the words employed to express those actions*—words, I may add, that are naturally adapted to convey those ideas, rather than any other. It is highly improbable, therefore, that the inspired Writer, having so expressly distinguished those different actions by different words, should in the very same context denote sprinkling, pouring, and immersion, by a single term—a term which, in its etymological and classical sense, at least, Dr. W. himself, I presume, will allow, is equally fitted to express the act of immersion, as the other two are to denote sprinkling and pouring.

Let the expressions διαφοροις βαπτισμοις, here used, mean what they may; Dr. W. has taught us, as already observed, that those enacting words in the law of baptism, βαπτιζοντες εις ονομα, signify *baptizing INTO the name*. Now this necessarily confines us to the performance of some action, which must be expressed by a word that will naturally connect with the particle *into*. But whatever variety of baptismal purifications there was among the ancient Jews; or whatever of a similar variety our author may suppose there now is, in what he calls ‘the Christian purification;’ we may conclude, that it never was *very common* for either Jewish priests, or Christian preachers,

* See Heb. ix. 13, 19, 21, 22. x. 22. xi. 28. xii. 24.

to *sprinkle*, to *pour*, to *wash*, or even to *purify* persons INTO any thing. Yet the law of Christian baptism requires this: and, consequently, the argument against us from the passage under consideration is inconclusive.

Paul, when exhorting the church at Ephesus to *keep the unity of the Spirit in the bond of peace*, enforces his exhortation by mentioning a variety of *unities*, among which are the following: ONE *Lord*, ONE *faith*, ONE *baptism*. That is, one and the same *Lord* to be obeyed; one and the same *faith* to be professed; one and the same *baptism* to be administered. On the ground of this apostolic assertion we are, therefore, authorized to conclude; That the New Testament is equally a stranger to different species of Christian *baptism*, as to different species of the Christian *faith*, or different *Lords* of the Christian church: and hence the propriety of baptism being mentioned, as an argument for Christian *unity*.—But had the converts at Ephesus considered baptism as existing under various *distinct species*, like the ancient ceremonial purifications; it is hardly to be supposed that, on this occasion, Paul would have pleaded the *unity* of baptism. Because it is not easy to discern, either the propriety, or the sense, of saying; ‘*Endeavour to keep the unity of the Spirit in the bond of peace*. To this union of Spirit you are ‘*implicitly, but strongly urged, by the unity of baptism; which, you know, is extremely various, both* ‘*as to the subject, and the action. The subjects of* ‘*baptism, you need not be informed, are very different.* ‘*For, either they are such as make a credible profes-* ‘*sion of repentance and faith; or such as make no pre-* ‘*tension to faith and repentance, but are willing to be* ‘*baptized; or mere infants, that are naturally inca-* ‘*pable of any knowledge or will respecting the ordi-*

‘*nance.*

‘ nance.—The *action* denominated *baptizing*, admits of still greater variety. For it may be performed, with equal acceptance from God, by *immersing* the whole body of a candidate in water; by *pouring* a little water upon the subject; by *sprinkling* a few drops of water on his head, his face, or his breast; by any way putting him into a *state of WETNESS*; or by bringing his person and the element into *CONTACT*.—An admirable method, this, to promote *unity* of Spirit among the Christian Ephesians! Baptism consists of different species: is this, that, and the other: may be performed on a variety of subjects, by a still greater variety of specific actions: and, therefore, it is an ordinance most happily adapted to promote *UNITY of Spirit* among Christian converts!

The apostle, on our author’s principles, when speaking of the Mosaic institutes, might as well have said, *There was ONE purification by water*; as, when adverting to a Christian ordinance, *There is ONE baptism*. Nay, according to the *data*, assertions, and reasonings of my opponent, Paul might have reversed the application of his two phrases, *DIVERS baptisms*, and *ONE baptism*: using the former to indicate that variety of differently qualified subjects, and modes of performance, which the ‘Christian purification’ admits; and the latter, to denote the less diversified use of water in ceremonial cleansings among the Jews. For, if the principles of Dr. W. be just, and his argumentation conclusive, Christian baptism admits of a much greater variety, as to the use of water, than did the Jewish purifications.—I do not recollect that ceremonial purification by water was effected, among the chosen tribes, except by *bathing* in it, or being *sprinkled* with it: and, when sprinkled, it was not mere water, but water mixed with the ashes of a burnt

burnt heifer. The species, however, of what our author calls, 'the Christian purification by water,' are wonderfully various, as will appear from the following induction of particulars.

That English Presbyterians in general consider an *immersion* of the whole body in water, *pouring* a little water on the face, and *sprinkling* a few drops upon it, as three distinct modes of 'purification' that are equally valid, my reader needs no information: to which the following different modes of proceeding may be added, as either steadily or occasionally practised by Presbyterians. Thus Mr. GEORGE DAY: 'I administer 'the ordinance by *dipping the face* of the person in 'the water*.' Bp. BURNET informs us, that some pour water on the *back part* of the head†. Among the Lutherans, in Saxony, Denmark, and Norway, 'the naked head of the child is held over the font, and 'the priest pours water *three times* over it, while he is 'pronouncing the usual baptismal words; pouring 'once in the name of the Father, a second time in the 'name of the Son, and a third time in the name of 'the Holy Ghost‡.' In the Ritual of the church of Milan, Mr. BARCLAY informs us, it is 'ordered that 'the *head* of the infant be three times plunged into 'the water§.' The Liturgy of Zurich enjoins *three handfuls* of water to be poured on the forehead of the infant§. JOHN DE SAINT VALIER, bishop of Quebec, published a Ritual for the use of his diocese, in which he ordered, that when pouring is used, it should be performed by taking a little cruet of baptismal

* *Persuasive to full Communion*, p. 22. † *Second Letter of his Travels*, p. 85. ‡ In Mr. ROBINSON's *Hist. of Baptism*, p. 533, 534. Vid. SCHUBERT's *Essai sur la Théologie Polém.* Pars II. Cap. III. §. 12. p. 720. § *Eng. Dict. Article Baptism.*
§ In Mr. ROBINSON's *Hist. of Bap.* p. 535.

water, and pouring it three times *in form of a cross* upon the head of the infant*. Mr. JOHNSON, a Brownist, *washed the face* †. Dr. GUYSE represents the Harbinger of our Lord as baptizing thus: ‘It seems to me, that the people stood *in ranks* near to, or just within the edge of the river; and John passing along before them *cast* water upon their heads or faces, with his hands, or some proper *instrument* ‡.’ So JEROME LOBO, a Portuguese Jesuit, informs us, that he and his assistants, when in Abyssinia, ‘placed *in ranks* those who were sufficiently instructed, and passing through with great vessels of water, baptized them according to the form prescribed by the church. As their number was very great, we cried aloud,—*Those of this rank are named ANTHONY—Those of that rank, PETER*—and did the same among the women, whom we separated from among the men||.’ It was the opinion of some in former ages, that a person is baptized, on *whatever part* of the body the water may fall§: and Dr. WATTS assures us ‘the Greek word *baptizo* signifies to wash any thing, properly, by water coming OVER [not upon] it—That the Greek word signifies washing a thing in general by water coming OVER it, and not always dipping ¶.’ In the Ritual published by Bp. VALIER, before mentioned, a querist informs the bishop, ‘That as children were apt to be afraid of the priest, it had been a custom to baptize by moistening the hand with baptismal water, and *rubbing* it on the forehead, and sometimes to baptize with a *sponge*. Were such baptisms valid?’

* *Idem*, p. 456, 457. † NEALE’s *Hist. of the Puritans*, Vol. I. p. 543, 544. Octavo Edit. ‡ *Not*, on Matt. iii. 6. || In ROBINSON, *ut supra*. § VINET’s *Hist. Ecclési.* Secul. XIII. § 164. ¶ In *Antipæd. Exam.* Vol. II. p. 105.

‘The casuists reply; Affusion is not essential, and baptism administered by a *mist hand*, or a *sponge*, is valid*.’ Our violent opponent, Mr. LEWELYN, when speaking of the term *baptize*, insists; That ‘if a person does but *TOUCH* the water, he has done every thing necessarily implied in the word†.’ Nay, this, on the principles of Dr. W., is all that is required; because it includes what he elegantly calls ‘a *contaction* of the person and the element;’ and as he elsewhere with consummate propriety expresses himself, it brings the subject ‘into a state of *actings* ‡.’

Once more: There is another species of our author’s purification described by a late writer, who speaks as follows. ‘A thousand ingenious devices have been invented to administer baptism by sprinkling in extraordinary cases. It would shock the modesty of people unused to such a ceremony to relate the law of the case. Suffice it, therefore, to observe, that if the *hand* or *foot* only of a babe dying with its mother in the birth be sprinkled, it is baptism, and the child is saved—Father JEROM FLORENTINI of Lucca published a fourth edition of a middle sized quarto—to explain, confirm, and direct the baptism of infants *unborn*. A book is seldom seen graced with so many imprimaturs and recommendations—Even in the present times an humane doctor of divinity and laws of Palermo, in the year seventeen hundred and fifty-one, published at Milan, in the Italian tongue, a book of three hundred and twenty pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them, when they *could not be born*. The surgical instru-

* In ROBINSON, *ut supra*, p. 457. † *Doct. of Baptism*, p. 125. ‡ Vol. II. 138.

'ment and process cannot be mentioned here ; and the reader is come to a point in the history of Infant sprinkling, where English modesty compels him to retreat and retire*.'—Relative to the baptizing of a human fetus, LUTHER asks ; ' An parvulus *nondum natus possit, poriecta ex utero manu vel pede, baptizari ?* ' To which he answers, ' Hic nihil temere judico, meamque ignorantiam confiteor †.'

The species of Christian baptism how admirably diversified ! The variety of ways in which Dr. W.'s cleansing rite may be performed, how great ! My opponent informs us, that 'he *varies* the mode of administration according to *circumstances* ‡ : ' and, surely, circumstances, inclinations, and whims, must be very singular indeed, if among the fore-mentioned particulars there be not something to suit them. For immersion, pouring, and sprinkling, are all of them varied and used in different ways. Solemnly to *immerse the whole body* of a candidate, is admitted by every author of learning and of candour to be real baptism : but, besides that, we have here a single dipping of the *face*, and the dipping of the head *three* times. To *pour* water on the face is a common practice ; but, here we are presented with pouring water on the *back part* of the head ; pouring water three times on the *head* ; pouring three handfuls of water on the *forehead* ; pouring water three times in the form of a *cross* ; and pouring water on *any part* of the body. *Sprinkling* the faces of individuals, one by one, is also a common practice among our Protestant Dissenting Brethren ; but here we are taught that, besides this leisurely and cautious way of proceeding, if there be a number of candidates, the administrator

* Mr. ROBINSON's *Hist. of Bap.* p. 430, 432, 433. † *Cyprianus Babylonica. Opera*, Tom. II. fol. 78. ‡ Vol. II. 409.
may

may place them *in ranks*, and, with his hand, a scoop, or some other instrument, *cast* water upon the heads or faces of half a dozen at once; that the *part* of the body on which the water may fall is not material; and that unborn infants may be sprinkled by the use of a *syringe*.—These modes of purifying, though greatly diversified, do not, however, exhaust all the different species of baptism: for there are several others which do not properly fall under the notion of either dipping, pouring, or sprinkling; but rather under that general idea which Dr. W. has happily expressed, by a ‘*contaction* of the person and the element;’ or by bringing the subject into a ‘*state of wetness*.’ Such, for instance, are *washing the face*; *rubbing the forehead* with a wet hand; applying a *wet sponge*; or by water *touching* any part of the body: each of which my opponent must consider as a species of baptism, because there is ‘*a contaction* of the person and the element.’ Nay, were we to understand the extract from Dr. WATTS in a strictly literal sense, it might lead us to think of a person being baptized, without even that *contaction* taking place. For he, once and again, explains the term *baptize* as meaning to wash any thing, not by putting it *into* water, nor yet by water being applied *to* it; but by water coming *OVER* it: which does not imply a *contaction* of the subject and the element. It is freely admitted, however, that the celebrated author had no such idea, though he so expressed himself: but hence it appears that Dr. WATTS, as well as Dr. GILL, when discoursing on the term *baptize*, was capable of expressing himself inadvertently.—From the preceding considerations it is apparent, that if those words of the Apostle, *divers baptisms*, prove any thing against us in this controversy, they prove too much; and, therefore, that our author’s confident boasting, relative

relative to the passage, is unfounded. But I recollect myself, and must not here further enlarge; lest, in the estimate of Dr. W., I should lose my character for ‘consummate prudence:’ a character, doubtless, that is much more easily lost than obtained.

My opponent, I observe, not only avows the *lawfulness* of immersion, but acknowledges that it is occasionally *practised by himself*: while, nevertheless, he apparently endeavours to explode the practice as *contemptible* and *ridiculous*. Respecting the former, his language is: ‘They must be rather *uncandid*, and perhaps *imprudent*, who deny immersion to be a species of baptizing—If baptizing be neither more nor less than *dipping*, I have the *certainty* of at least sometimes BAPTIZING infants: and if *such* are dipped a *second* time, all the world must know they will be *Anabaptists* *.’ Nay, he says; ‘I own it does not appear to me likely that one uniform mode [of administration] prevailed even in the *apostolic age* †.’—It seems to be ‘his opinion,’ therefore, that immersion was, at least, sometimes practised by the *Apostles*. Hence it is plain, that dipping is both considered and used by him, as warranted by *divine law*.—But let us now hear him on the other side, and see in what a contemptuous manner he treats immersion.

He denominates, for instance, the administrators, ‘commissioned *plungers*.’ Our practice he calls ‘the *plunging plan*,’ and our sentiments, ‘the *plunging principles*.’ He charges our view of baptism with ‘representing John as an *amphibious animal*, living a ‘great part of his time *up to the middle in water*.’ He quotes with approbation Mr. DE COURCEY, where he speaks of plunging ‘*head-over-ears*.’ He calls the

* Vol. II. 155, 409. † Vol. I. 195, 196.

immersion of candidates ‘their GHOSTLY burial.’ Without, in the least, adverting to the proof which I have produced, that the representation which Dr. GUYSE and Mr. J. WESLEY have given of John’s baptizing in Jordan, is detestably farcical*; he considers our view of the ancient fact as having a tendency to expose the conduct of John to the ridicule of Infidels: and he insinuates, that immersion originated in a *mistaken zeal* against Pagan superstition†.—In these and similar particulars Dr. W. ‘shows his opinion,’ and manifests his enmity against immersion; but that he expresses either his ‘candour’ or his ‘prudence’ in so doing, is not so clear. Because, for an author to acknowledge the *divine right* of immersion, and to avow it as occasionally *practised* by HIMSELF, while he endeavours to explode the practice as ridiculous, has a very awkward appearance. Had his favourite Antipædobaptist, Mr. ELLIOT, used this opprobrious language, there would have been little reason for wonder, or for a charge of inconsistency; but for Dr. W. at any time to act on the *plunging principles*, the *plunging plan*, and as a *commissioned PLUNGER*—for *him* to practise, as divinely authorized, what he represents as originating in a gross *mistake*, by plunging an infant, or an adult, *head-over-ears*; for HIM to give any one a GHOSTLY burial, and by so doing to provoke the *laugh* of Infidels, is very extraordinary! Taking the opposite parts of his decisive opinion in connection, the result is; *That immersion being completely warranted by divine law, and by apostolic practice, he has no objection to use it: but, as that mode of practice is ridiculous, he thinks it his duty to explode it.* So truly has he observed, that ‘wonders never cease ‡!’

* See *Pædobap. Ex m.* Vol. I. p. 237—247. † Vol. II. 25, 65, 131, 84, 172, 17. (Note) 179, 169, 172, 133. ‡ Vol. II. 75.

I will here produce two or three quotations from learned Pædobaptists, to reprove my opponent for his *inconsistency*, and for treating that as *ridiculous*, which is of itself solemn, and has a divine sanction. Thus, then, Mr. ELLYS: ‘I must needs say, That nothing ‘in the world doth (and I think I may say, *ought*) ‘more to prejudice me against any religion, than to ‘find it constrained in its defence, to say undecent ‘things of *that which it grants to be* [contained in] *the ‘word of God* *.’—Dr. WENDEBORN, having described the administration of baptism, as performed in a small river, by a Baptist minister, and in his own presence, candidly says: ‘I confess, that before I saw this ‘baptismal act, I had no great expectation of its exciting much devotion; but I found the contrary. ‘*Never could any act of baptism have a nearer resemblance to those performed in the river Jordan*, nor consequently better assist the imagination of those, who ‘had read the account of baptizings in the Bible with ‘any veneration, than this imitation: indeed, I observed some of those who were present shedding ‘tears †.’ How different is the language of this respectable foreigner, from those expressions of our author, *head-over-ears*, and *ghostly burial*! yet Dr. WENDEBORN is an ‘unexceptionable witness.’

Thus also Dr. WALL, when speaking of the primitive Christians: ‘Their general and ordinary way ‘was to baptize by immersion, or dipping the person, ‘whether it were an infant, or grown man or woman, ‘into the water. This is so plain and clear by an ‘infinite number of passages, that as one cannot but ‘*pity the WEAK ENDEAVOURS of such Pædobaptists as*

* *Preservative against Popery*, Title III. p. 203. † *View of England towards the Close of the Eighteenth Century*, Vol. II. p. 402, 403.

' would maintain the negative of it ; so also we OUGHT
 ' TO DISOWN AND SHOW A DISLIKE OF THE FRO-
 ' FANE SCOFFS which some people give to the English
 ' Antipædobaptists, merely for their use of dipping. 'Tis
 ' one thing to maintain, that that circumstance is not
 ' absolutely necessary to the *essence* of baptism ; and
 ' another, to go about to represent it as *ridiculous* and
 ' *foolish*, or as *shameful* and *indecent* : when it was in
 ' all probability the way by which our blessed Saviour,
 ' and for *certain* was the most usual and ordinary way
 ' by which the ancient Christians, did receive their
 ' baptism—'Tis a great want of prudence, as well as
 ' of honesty, to refuse to grant to an adversary, what is
 ' certainly true, and may be proved so. It creates a
 ' jealousy of all the rest that one says—'Tis *plain*
 ' that the ordinary and general practice of St. John, the
 ' Apostles, and primitive church, was to baptize
 ' by putting the person into the water, or causing
 ' him to go into the water. Neither do I know of
 ' ANY Protestant who has denied it ; and but VERY
 ' FEW men of learning that have denied, that where it
 ' can be used with safety of health, it is the most fit-
 ' ting way—John the third and twenty third, Mark
 ' the first and fifth, Acts the eighth and thirty eighth,
 ' are undeniable proofs that the baptized person ordina-
 ' rily went into the water, and sometimes the baptist
 ' too. We should not know by these accounts whe-
 ' ther the whole body of the baptized was put under
 ' water, head and all, were it not for two later proofs,
 ' which seem to me to put it out of question. One,
 ' that St. Paul does twice, in an allusive way of speaking,
 ' call baptism a *burial* ; which allusion is not so proper,
 ' if we conceive them to have gone into the water only up
 ' to the arm-pits, and so on ; as it is if their whole body
 ' was immersed. The other, the custom of the near suc-
 ' ceeding

‘ceeding times—As for *sprinkling*, I say as Mr. BLAKE at its first coming up in England, *Let them defend it that use it*—They [who are inclined to Presbyterianism] are hardly prevailed on to leave off that *scandalous* custom of having their children, though never so well, baptized out of a basin, or porringer, in a bed-chamber; hardly persuaded to bring them to church; much farther from having them *dipped*, though never so able to endure it*.’—Well, reader, what think you of this remarkable testimony? It comes from an ‘exceptionable witness’—from one who, it is presumed, were he now living, would exercise no small degree of *pity* toward my opponent, for his many ‘*weak* endeavours;’ would reprobate his conduct, for *insisting* at the practice of immersion; and would be amazed to find a Doctor in divinity and a *Protestant*, not only so ‘*plump* against’ the truth, but so inconsistent with himself.

Dr. WALL, I observe, seems to intimate in the passage adduced, that Protestant authors are more disposed than Roman Catholics, to acknowledge the fact which he asserts: but the following quotations will show, that the most learned and eminent writers of the Romish communion are equally against my opponent. Thus, for example, PACIAUDI: ‘Was our Lord Christ baptized by *aspersum*? This is so far from being true, that nothing is more opposite to truth.’ Thus also VICECOMES: ‘I will never cease to profess and teach that *only immersion* in water, except in cases of necessity, is lawful baptism in the church. I will refute that false notion, that baptism was administered in the primitive church by pouring

* *Hist. of Inf. Bap.* Part II. Chap. ii. *Defence*, p. 129, 131, 140, 147.

‘or sprinkling.’ He proceeds to proof, and particularly refutes the objection taken from the baptism of three thousand in one day by the Apostles, by observing—that it was a long summer-day—that the words pronounced in baptism were as long in the mode of sprinkling as in that of dipping—that dipping might be performed as quick as sprinkling; and so on*. To the testimony of BOSSUET bishop of Meaux I have already referred†.

My opponent insinuates, that we are beholden to Popery for the practice of immersion. Thus he speaks: ‘It is urged, *That dipping was in use for thirteen hundred years*; i. e. through the darkest times of Popery! ‘what a mighty recommendation‡!’ But are not the *apostolic times* included in those thirteen hundred years? and was the church then corrupted with what is now called *Popery*? Supposing I were to say, and produce testimonies in proof of the fact; *Communion in both kinds was constantly practised for thirteen hundred years*: would my opponent think of ‘confronting, of ‘breaking, and of routing my phalanx’ of arguments by confidently replying? ‘That is, through the darkest times of Popery! What a mighty recommendation!’ Or supposing it were said, Reading the Scriptures, public prayer, and homiletic instruction, were practised in the church for thirteen centuries; would it be considered as a sufficient confutation for any one to answer, ‘That is, through the darkest times of Popery?’ How often must I complain of our author, for confidently ‘showing his *opinion*,’ without ‘answering his *part*,’ even while he pretends to give ‘a FULL reply!’ •

* In Mr. ROBINSON'S *History of Baptism*, p. 433, 434, 435. Vide VICECOMITIS *Observat. Ecclesiast. de Antiq. Bap. Ritib.* L. IV. C. vi, vii. † See p. 31. ‡ Vol. II. 186.

Every competent judge will acknowledge, I presume, that the ninth and following centuries down to the Reformation, may be justly reckoned the ‘darkest times of Popery.’ Now, that ‘unexceptionable witness,’ and learned Lutheran, HOLLAZIUS, informs us; ‘That in the beginning of the primitive church, baptism was administered by immersion.’ Then he adds: ‘Baptizandus, depositis vestimentis, in flumen descendebat, et nudus aquæ immergebatur: qua ratione Christus (Matt. iii. 13, 26.) dicitur protinus ascendisse ex Jordane. E. prius descenderat, et probabile est, totum corpus Christi fuisse submersum.’—He proceeds: ‘But the custom of baptizing by aspersion prevailed in the Western [or Papal] church, after the age of GREGORY, about the year eight hundred and seventy five; and, by degrees, through almost all the West, the rite of immersion became obsolete *.’

Still further to ‘confront and to rout’ this dogmatizing conduct, I will present my reader with an extract from another “unexceptionable witness”—from an author, I will venture to say, not less learned, nor less acquainted with subjects of this kind, than my opponent. Thus, then, Dr. WALL: ‘France seems to have been *the first country in the world*, where baptism by *affusion* was used ordinarily to persons in health, and in the public way of administering it—They [the Assembly of Divines at Westminster] reformed the *font* into a *basin*. This learned Assembly could not remember, that fonts to baptize in, had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built: but that sprinkling, for the

* *Theolog.* Pars III. Sect. II. Cap. iv. p. 1078, 1079. Holm. 1741.

‘common

‘ common use of baptizing, was really introduced (in
 ‘ France first, and then in other *Popish* countries) in
 ‘ times of Popery. And that accordingly, ALL THOSE
 ‘ COUNTRIES IN WHICH THE USURPED POWER OF
 ‘ THE POPE IS, OR HAS FORMERLY BEEN OWNED,
 ‘ HAVE LEFT OFF DIPPING OF CHILDREN IN
 ‘ THE FONT: BUT THAT ALL OTHER COUNTRIES
 ‘ IN THE WORLD, WHICH HAD NEVER REGARDED
 ‘ HIS AUTHORITY, DO STILL USE IT: AND THAT
 ‘ BASINS, EXCEPT IN CASE OF NECESSITY, WERE
 ‘ NEVER USED BY PAPISTS, OR ANY OTHER
 ‘ CHRISTIANS WHATSOEVER, TILL BY THEM-
 ‘ SELVES—What has been said of this custom of
 ‘ pouring or sprinkling water in the ordinary use of
 ‘ baptism, is to be understood only in reference to
 ‘ these Western parts of Europe: for it is used ordi-
 ‘ narily no where else. The Greek Church, in all
 ‘ the branches of it, does still use immersion; and they
 ‘ hardly count a child, except in case of sickness,
 ‘ well baptized without it. And so do all other Chris-
 ‘ tians in the world, except the Latins. That which
 ‘ I hinted before, is a rule that does not fail in any
 ‘ particular that I know of; viz. All the nations of
 ‘ Christians, that do now, or formerly did submit to
 ‘ the authority of the Bishop of Rome, do ordinarily
 ‘ baptize their infants by pouring or sprinkling. And
 ‘ though the English received not this custom till after
 ‘ the decay of Popery, yet they have since received it
 ‘ from such neighbour nations as had began it in the
 ‘ time of the Pope’s power. *But all other Christians*
 ‘ *in the world, who never owned the Pope’s usurped*
 ‘ *power, do, and EVER DID, dip their infants in the*
 ‘ *ordinary use**.—To this remarkable testimony from

* *Hist. of Infant Bap.* Part II. Chap. ix. Edit. the Second.

Dr. WALL, I will add the following from Sir JOHN FLOYER: 'The Church of Rome hath drawn short 'compendiums of both sacraments. In the eucharist, 'they use only the *wafer*,—and, instead of the immer- 'sion, they INTRODUCED *asperision* *.'

Now, reader, what think you of these testimonies? Are they not '*plump* against' our author? Do they not absolutely reverse his insinuated and groundless charge? Nay, as the Clergyman and the Physician are unexceptionable witnesses, do they not convict pouring and sprinkling of originating in the usurpation of *the man of sin*? Why, then, as Dr. W. had these things before him in the work he pretended *completely* to answer, did he entirely overlook them? Why, in the plenitude of his polemical prowess, did he not at least 'confront,' if he did not 'break' and thoroughly 'rout, the phalanx?' But, had he attacked with resolution and zeal the Episcopalian clergyman and the medical knight, it might have been the worse for their characters. Because, in such case, it is probable he would either have pursued them with the hue-and-cry of *bigotry*; or have pronounced them *inamoratoes* and in a state of strong *temptation*. Possibly, however, my opposer may possess a considerable share of that 'con- 'summate prudence' which, in another case, he as- cribes to us; and which induced him, out of *tender- 'ness* to himself and his cause,' to let them escape with- out notice.

Having considered the principal things contained in our author's long Chapter, *Concerning the Significa- tion of the terms BAPTIZE and BAPTISM*; I am reminded of certain subterfuges which have been used to evade the natural and proper sense of Greek terms, by

* *Hist. of Cold Bathing*, p. 15. Edit. the Fifth.

those who deny the endless punishment of the wicked, and of the replies which some of their opponents have made when detecting their sophistry; which replies, *mutatis mutandis*, will apply to the conduct of Dr. W. respecting the word *baptize*. Thus, then, Dr. JONATHAN EDWARDS, against Dr. CHAUNCEY: ‘ Dr. C. says, “ That *αιων* and *αιωνιος* may signify a “ limited duration;” [and] manifestly argues, on this ‘ head, from *possibility* to *probability*, and even to *fact*. ‘ He says, “ If *αιωνιος* may signify a period of time “ only, there is not a shadow of an interference be- “ tween its connection with the punishment of wicked “ men, and their being finally saved.” That is, if it ‘ may possibly signify a period of time only, it is abso- ‘ lutely certain that when it is applied to future punish- ‘ ment, it *does* signify a period of time only—The ‘ Doctor says, “ These words, *αιων* and *αιωνιος*, are “ evidently more *loose* and *general* in their meaning, “ than the English words *eternity* [and] *everlasting*— “ If it were not so, how comes it to pass that *αιων* “ and *αιωνιος* will not always bear being translated “ *eternity, everlasting?*” By the same argument it ‘ may be proved, that the words *eternity* and *everlast- ‘ ing* in our language, are more loose and general in ‘ their meaning, than the Greek *αιων* and *αιωνιος*. ‘ We frequently say, Such a man is an *everlasting* ‘ talker; or, He talks *eternally*: He is *eternally* slan- ‘ dering and quarrelling with his neighbours. But ac- ‘ cording to Dr. C.’s sense of the Greek words, *αιων* ‘ and *αιωνιος*, the English phrases just mentioned can- ‘ not be properly translated by the use of those Greek ‘ words. The Doctor says, they properly mean *the ‘ duration of an age*. But when it is said, A man talks ‘ eternally; the meaning is not, that he talks *for an ‘ age*. The truth is, there are idioms in all languages

' which will not bear a literal translation into any
 ' other language. The circumstance, that *αιων* and
 ' *αιωνιος* will not *always* bear to be rendered *eternity*
 ' and *eternal*, no more proves that they do not *properly*
 ' signify the same with our words *eternity* and *eter-*
 ' *nal*; than the circumstance, that they will not al-
 ' ways bear to be rendered *an age*, and *during an age*,
 ' proves that they do not properly signify the duration
 ' of an age—If *αιων*, used absolutely, did generally
 ' signify a mere temporary duration; it would not
 ' thence follow, that it had the same restricted signifi-
 ' cation when governed by the preposition *εις*. It is
 ' never applied to future punishment, but in this con-
 ' struction—If *αιωνιος* be used seventy one times in
 ' the whole; sixty-six times besides those instances in
 ' which it is allowed to be applied to future punish-
 ' ment; and if in all those sixty-six instances, except
 ' two, it certainly mean, or at least may fairly and
 ' most naturally be understood to mean, an endless
 ' duration; if in all, except six, it must necessarily be
 ' understood in the endless sense; what are we hence
 ' naturally, and may I not say, necessarily, led to con-
 ' clude, concerning those instances in which it is ap-
 ' plied to the punishment of the wicked? Doubtless,
 ' that in those instances too it is used in the endless
 ' sense—*Αιων*, whether in the singular or plural, go-
 ' verned by the preposition *εις*, invariably in the New
 ' Testament signifies an endless duration—Nor does
 ' the Greek language furnish any word more deter-
 ' minately expressive of endless duration: and not-
 ' withstanding what Dr. C. says to the contrary, it
 ' appears that they [*αιωνιος* and *αιων*] do as properly
 ' and determinately express an endless duration, as
 ' the English words *eternal* and *eternity*. If there-
 ' fore these words be explained away to mean a mere
 & tem-

‘temporary duration, it is impossible that any words be used which would not suffer the same treatment from the same hands *.’

Thus also Mr. STEPHEN JOHNSON, when writing on the same subject: ‘There is something indelicate, incongruous, and absurd, in criticising the words of a capital sentence, [or the principal enacting terms of a law,] to set aside the spirit and energy of it: because from the nature of the thing, they are always supposed to be the most *plain, clear, and determinate*. Suppose one of the carpers of this world should criticise the word *death*, in a capital sentence pronounced upon a murderer: he addresses the criminal, [and says,] You must note, the word *death* is ambiguous, and certainly used in a variety of different constructions in Scripture, and in common language; and therefore is doubtful, as connected in the sentence passed upon you. Sometimes it means *natural* death; sometimes, though seldom, a *violent* death. At other times, *moral* death. Sometimes, neither of these, but only the *fear* and *danger* of death: *in deaths oft*, says Paul. Not that he often died; but was oft in fear and danger of it. So the sentence may put you in fear and danger, and not be literally executed. Or it may mean death *in law*; that you shall be an out-law, and suffer loss and damage by it—Would not every man of common sense reprobate such an unnatural, barbarous kind of criticism, as a shocking, abusive imposition upon the prisoner, and the highest indignity offered to the judge †?’

It appears, I think with striking evidence, that if

* *The Salvation of all men strictly Evincied*, p. 248, 249, 251, 252, 255, 258, 283. † *Everlasting Punishment of the Ungodly Evincied*, p. 138.

our Lord's meaning in the baptismal statute must be learned from those mediums of proof which Dr. W. has adopted, it cannot be known by the common people; which is contrary to Axiom the second. No; the illiterate must entirely depend for intelligence, respecting the act of baptizing, on the learning, the ingenuity, and the integrity of their teachers. For my opponent will not permit them, though quite incapable of reading the Greek Testament, to have, either the original *name* of the ordinance, or the *verb* which expresses the action required of an administrator, to be translated; but each of the Greek terms, like the Hebrew *Higgaion Schah*, must by all means be retained. As if, respecting this affair, he wished to keep the illiterate entirely dependent on the dictates of their learned guides, and leave room for the most vigorous exercise of critical acumen!—Nay, supposing the original enacting term, expressing the action to be performed, were literally translated into our language; yet, according to my opponent, mere English readers in general must still depend on the acumen and impartiality of their teachers. Because even then it would be highly necessary, well to distinguish between the *etymological* and the *legal* sense of any term that might be used by a translator. But the bulk of real Christians are not capable of distinguishing either between the *generic*, and the *specific* signification of any word; or between the *philological*, and the *ceremonial* sense of a term. Of these distinctions, being those of learned men, they never heard; or if they did, could not understand them. If they read of *sprinkling* water on a person, of *pouring* water upon him, or of *dipping* him in it; the unadulterated dictates of common sense immediately lead them to think of the subject concerned, having water scattered upon him *in drops*, of
 water

water falling upon him *in a stream*, or of his whole body being *put into water*; without ever imagining that there is any legal or ceremonial sense of those terms that is of a different nature. No; of our author's epithets, *generic* and *specific*, *etymological* and *sacramental*, they have no more idea, than they have of his learned language, when he talks of the Israelites 'TINGING their feet' in Jordan—of a person 'INTINGING even his hand'—or of anyone being 'INFECTED,' by a 'CONTACTION of his person and the 'element' of pure water. Yet, I am persuaded, that multitudes of our Lord's disciples, were they to read those elegant expressions, would have no more notion of their meaning, than they have of *abracadabra*. The distinctions on which he strenuously insists, as necessary to support his cause, being so foreign to all the notions of illiterate Christians respecting this matter; may be justly considered as affording a very strong presumption against the conclusion for which he pleads.—To which I will add, were Dr. W.'s principles of reasoning, relative to the word βαπτίζω, admitted as just; the natural import and true design of enacting terms in any law whatever might easily be evaded.

But there is another particular of which he is extremely fond, as entering deeply into the foundation of his plea for sprinkling, respecting which the learned and the illiterate must for ever be on a level: and that is, his insisting on Christian baptism as a *ceremonial purification*. For as it is impossible there should be a *purification*, where there is *no impurity*; or a *ceremonial purification*, where there is *no ceremonial impurity*; so, neither our author himself, nor any other mortal can tell, *what that ritual pollution is* from which Christian baptism cleanses. Equally at a loss, in this

370 *Meaning of the Words, &c.* [CHAP. V.
respect, are the literati and the vulgar. For any thing
I perceive, it must therefore for ever continue 'a la-
'tent mystery;' except my opponent should again
'show his opinion,' and condescend to develop the
wonderful secret.

On our author's pleas for pouring and sprinkling,
or for a mere 'contaction' of the person and the ele-
'ment,' from the *design* of baptism, and from the *prac-
tice* of ancient, or of modern times, I shall make no
remarks. My reasons are, because they have so little
apparent force; because they generally proceed on the
principles already discussed; and because I would
avoid prolixity, by referring the reader for particulars
of that kind, to the Second Edition of *Pædobaptism
Examined**.

See Vol. I. Chapters III, IV, V, VI, and VII.

CHAPTER VI.

The General Principles on which Dr. W. founds the Right of Infants to Baptism.

THAT the baptismal statute, recorded by Matthew and Mark, should ever be considered, respecting both mode and subject, as *the* RULE of baptizing, has been sufficiently proved. But as the divine Lawgiver, in that sacred statute, says nothing of infants, my opponent is obliged to lay his foundation in something very different from *the* LAW of baptism; contrary to his own rule, as expressed in AXIOM the third. For the general grounds of his reasoning are *moral* principles, as contained in the law of nature; and the peculiarities of ancient *Judaism*, as recorded in the books of Moses.

The first thing that demands our notice is the manner in which he states the question to be discussed. Thus he speaks: ‘The question is not, whether Scripture expressly enjoins *Infant baptism*, by a direct specification, but whether it enjoins *baptism* to all *proper* subjects, and whether the administrator, who has a discretionary right of judging about qualifications, has sufficient reasons to conclude, or such evidence as the nature of the case requires, that infants are such as are included within our Lord’s *intention*, when he instituted the ordinance*.’—An extremely cautious, and a very singular statement of the question! but in a measure similar to that of the learned VITRINGA, who says; ‘He, in my opinion,

* Vol. I. 17.

‘that would argue prudently against the Anabaptists, should not state the point in controversy thus : *Whether infants, born of Christian parents, ought necessarily to be baptized ? but, Whether it be lawful, according to the Christian discipline, to baptize them ? Or, what evil is there in the ceremony of baptizing infants * ?*’ Now it is plain that Dr. W., as well as VITRINGA, by stating the question in this manner, tacitly acknowledges that there is no divine command for the baptism of infants.

The question is, Whether the Scripture enjoin baptism to all proper subjects ? Then it is a question very little to the purpose. Because few can suppose the Scripture to enjoin baptism on *improper* subjects : for that would be the same as prescribing baptism to those who *ought not* to be baptized.—Because those only can be considered as the proper subjects of baptism, who are *qualified* according to the baptismal statute ; and, upon them, there is no reason to doubt whether baptism be enjoined.—Because, according to our author, *all* infants, and *all* unbaptized adults, provided they be willing to receive the ordinance, are proper subjects.—Because, also, it is not impossible to answer this question to the satisfaction of both Baptists and Pædobaptists, without in the least deciding whether *infants* be entitled to baptism. I may therefore venture an appeal to impartial persons, whether this be a just state of the question ? For who among all the Baptists ever denied, that the Scripture enjoins baptism on all *proper* subjects ? To every duly qualified subject, the language of Scripture is ; *Why tarriest thou ? arise and be baptized.*

* *Observat. Sac. T. I. L. ii. Cap. vii. § 9.*

Or, whether infants be such as were included in our Lord's intention, when he instituted the ordinance? This is more to the purpose: but it may be justly asked, How, in any statute, is the *intention* of the lawgiver to be known, if not from the *statute itself*? For what is *law*, except the *published intention*, or commanding will, of a legislator? A *secret* intention cannot be a law to any subject, because it is no rule of action. Consequently, we must look for the intention of our Lord, respecting baptism, into the baptismal *statute*; and, for information how his inspired servants understood that law, into the history of apostolic practice.—Whatever be the qualifications that render either one or another a *proper subject* of baptism, are so, with reference to that institute, *only* in consequence of the Legislator's revealed intention, and of those qualifications being conformable to that intention. To what, then, should we have recourse for intelligence, respecting that legislative intention, if not the *law* of the institute?—But, having in a former Chapter insisted on this particular, and also on what my opponent says about the ‘discretionary right’ of an administrator to estimate the qualifications of a candidate, I shall not further enlarge.

Dr. W. maintains the right of infants to baptism, upon the idea of that ordinance being a *benefit*. In reference to which, the ANALYTICAL REVIEWER says: ‘The will of a lawgiver with respect to the extent and application of any law, some might think, should be evinced by an appeal to the *declarations* of the lawgiver. But Mr. W. waves this mode of argument, and takes a *wide range*, concluding the will of Christ, in this instance, from its being a dictate of the law of nature to *benefit* our children*.’

* Vol. X. p. 522.

A remark, this, that is worthy of our author's consideration; and, for any thing I perceive, it comes from an 'unexceptionable witness.'—But let us hear Dr. W. 'The law and light of nature require,' says he, 'and consequently the will of Christ, that parents should introduce their children to all the *benefits* and 'privileges of which they are capable—Baptism is a 'benefit and privilege when applied to capable subjects, *possessing ALL the qualifications* necessary to 'answer the scriptural design of the ordinance *.'—*The law and light of nature.* Then it seems as if, in order to understand who are the proper subjects of baptism, GROTIUS, PUFFENDORF, and others, who have published celebrated treatises on the *Jus Naturæ*, should be well studied. For, upon this principle of reasoning, it is of capital importance to have a competent acquaintance with writers of that kind, if we would know what our Lord meant by his enacting terms, *teach—believes—baptize!*

With regard to a positive religious institute, the idea of *duty* is prior to the idea of *benefit*. That baptism could not be a benefit, until it became a duty, is plain from this: It did not exist, except by the *special ordination* of God. But that ordination includes the qualifications of the subjects, and a divine command for subjects that are so qualified, to be baptized: which command constitutes it their *duty*. Nay, Dr. W. himself, even when stating the question, as we have just seen, speaks of the Scripture 'enjoining baptism to all proper subjects;' and, in another place, he insists, that it is *incumbent* † on every person in a Christian country to be baptized: which certainly conveys the idea of *duty*, as prior to that of benefit, with refer-

* Vol. I. 219, 220.

† Vol. I. 253.

ence to all proper subjects. Obligation, or duty, therefore, even on his own grounds of reasoning, must be the first idea suggested by the character *lawgiver*, and the term *law*, as included in the baptismal institute. But as our divine Legislator is immensely gracious, and as the law of baptism is no less expressive of his goodness, than of his dominion; hence, with regard to the subjects described in the heavenly statute, the notion of baptism as a *benefit* is justly inferred.—Besides, baptism is an ordinance of *holy worship*; and therefore it must require the exercise of a devotional disposition, at the time of administration, not only in the administrator, but also in the subject: as I have endeavoured elsewhere to prove, and to which I refer the reader*.

To prove that baptism is a benefit, Dr. W. adds: ‘Thereby the subject is translated, ministerially, from a state of distance to a state of nearness; is separated from the world and joined to the universal church; is thereby legally entitled to all the other external privileges of the gospel dispensation, of which the subject is capable, this being the rite of *initiation* into them †.’—*Separated from the world.* The Apostles have taught us to consider the term *world*, when opposed to the *church*, as including incomparably the greater part of mankind; as *lying in wickedness*; and as being at enmity with Christ. But according to my opponent, whatever may be the ignorance, the superstition, or the profligacy, of those nations which profess Christianity, they are all of them parts of the universal church; the numerous individuals of which such nations consist, having been ‘translated, ministerially, from a state of distance to a state of nearness,’ by being made partakers of ‘the

* *Pædobap. Exam.* Vol. II. p. 304—307. † Vol. I. 220.
‘cleans-

‘cleansing rite.’ Consequently, the inhabitants of Great Britain, for instance, with comparatively few exceptions, *all* belong to the universal church! Yes, here the people are *all* CHURCH, and *no* WORLD!—*Translated to a state of NEARNESS.* To whom, or to what? To God, to holiness, to heaven? nothing less: but something which he is pleased to call, *the universal church!* A *church*, however, which includes millions of the vilest human characters upon earth! a *church*, the prodigiously greater part of whose members are as destitute of real repentance, faith, and holiness, as Jews, Mahometans, or Pagans! a *church*—but why should the venerable name be so prostituted?—a *church*, principally consisting of those *nomies*, in the midst of whom the King Messiah, as Lord of the universe, *rules* *; and over whom he has no dominion, except that of Providence!—*Legally entitled.* I have usually considered unbaptized persons, whoever they be, as having a tolerably good title to meditate and pray, to read the Bible and hear the gospel. Yes, before Dr. W. ‘showed his opinion,’ I had been accustomed to think it the duty, and privilege too, of *unbaptized* persons, according to their capacities and opportunities, to perform all those duties of Christianity that are of a *moral* nature. But now I perceive that they, like the ancient Jews who had contracted ritual defilement, must be ceremonially purified before they can have a *legal* title to unite in any branch of public worship, or even privately to use the moral means of religious improvement!—In another place he says: ‘Our children, as the children of the covenant, and *baptized*, have a PECULIAR RIGHT to the means of conversion †.’ Such is the decisive opinion of our author!

* Psalm cx. 1, 2. † Vol. II. 324.

Again, he says: ‘If I do not greatly misunderstand our opposers, *their* notion of baptism is no benefit at all*.’ His meaning is, I presume, that *baptism*, according to our notion of it, is no benefit at all. But if so, he is under a gross mistake. For, to those who are described in the law of institution as proper subjects, baptism is, in our view, first a *duty*, and then a *benefit*; just as it is, with regard to the sacred supper. But that the notion of a benefit is inseparably connected with the idea of duty, is maintained by us: nor has our author proved the contrary. That it is the *former*, respecting those to whom it is not the *latter*, is impossible to be proved; except it could be evinced, that baptism is a benefit to those for whom it was *not designed*. Because nothing short of its being *appointed* for certain persons, and certain purposes, makes it either a duty or a benefit respecting any one.—Under the laws of ancient Judaism positive rites were numerous, and intended for persons of different descriptions. But who ever imagined that the benefit resulting from an application of any particular institute, was more extensive than the divine appointment respecting its use? It is therefore to no purpose for Dr. W. to say; ‘The reason why infants, according to [us,] are not proper subjects of baptism, is not because of any incapacity in them of being benefited, but because they are incapable of *duty*†.’ Because, if baptism was not appointed for infants; or if the law of that institution do not require them to be baptized; baptism cannot be to them a benefit.

‘The law,’ says my opponent, ‘by which we suppose a parent or a master *ought to be ruled* [respecting the baptism of his children or servants,] is this,

* Vol. I. 221. † Vol. I. 222.

‘That

‘That he *benefit* his children, and all his, as they are ‘capable*.’ It has appeared, in a preceding Chapter †, that Dr. W. is far from considering the *law* of baptism as the *rule* of baptizing, either as to mode or subject; and that he declares for the *gospel revelation* in general, as ‘*THE rule and positive directory*’ of baptismal practice. But here, as in other places, he defects both the law of institution, and the gospel revelation at large, to avail himself of *the law of nature*. Yes, he insists that a law which is equally common to Pagans, Deists, and Atheists, as it is to Christians and Jews, *ought* to regulate the conduct of believing parents and masters, respecting the baptism of their domestics. So that let our divine Legislator say what he will in his baptismal statute, respecting qualifications for the ordinance, the operation of this law must not be restrained. But if the law of nature thus powerfully plead for Infant baptism, why ought not its voice to be heard in favour of Infant communion? For till it be proved that the former is divinely commanded, but not the latter, it will be impossible to evince, that the one is less beneficial to infants than the other.

If this principle, *Parents are bound to benefit their children*, be a just foundation on which to claim baptism for their infants; it will equally serve any individual, whatever be the benefit expected, who chooses to be baptized: because it is plain, that no parent can be under stronger obligations to benefit his children, than those which lie upon every man to seek his own happiness. Our author, therefore, could not consistently refuse to baptize any one, who requested baptism as a *benefit*, were his profligacy and his impi-

* Vol. I. 354.

† Chap. IV. p. 186.

city ever so great, or ever so notorious. The venerable Son of Zacharias, indeed, said to some, who probably applied for baptism as a benefit, *Bring forth fruits meet for repentance*; but my opponent is not so scrupulous—is much more liberal of his purifying benefit. Philip also, when the Eunuch requested baptism, was equally cautious, with John, to whom he granted the benefit; saying, *If thou believest with all thy heart thou mayest be baptized*! Whereas, according to this principle of Dr. W.'s argumentation, that was a needless and an unjust limitation. For all the circumstances of the case lead us to conclude, that Philip must consider the Eunuch as quite *sincere* in his request, and as expecting some *benefit* from the ordinance. Had Philip, therefore, viewed baptism in the light of a benefit, which people are encouraged by the law of nature to seek; and a benefit which, by the same law, administrators are urged to confer; his making such an exception as is implied in those words, *If thou believest with all thy heart*, would have appeared extremely strange, and absolutely unaccountable. Yet so it was! Dr. W., however, has shown his opinion to be much more liberal; and that it is quite free from suggesting such discouraging exceptions, and embarrassing limitations, to any candidate. For, on his principles, *desire* the cleansing benefit, *ask* for it, either with regard to yourself or your infant offspring, and the law of nature compels him to grant the priestly purification!

Our author, elsewhere, says: ‘We overlook the nature of privileges, if we conclude; that because any thing is a privilege to one, it must be so to another; for if there be no *answerable qualification*, no *sub-jestive suitableness*, no *capacity* of possessing, it can be

‘in these circumstances NO privilege*.’ True: and therefore we do not perceive how baptism, any more than the Lord’s supper, can be to mere infants a benefit. Because, as to ‘answerable qualifications,’ and ‘subjective suitableness,’ they relate entirely, in both cases, to the *law* of institution. For whatever natural or moral qualities either an adult or an infant may be considered as possessing; yet if those qualities do not correspond to the requisition of baptismal, or of eucharistic *law*, there cannot be ‘an *answerable* qualification,’ or a ‘*subjective* suitableness,’ for either of those appointments. Nor, on our author’s principles, is it possible there should be any *answerable* qualification for baptism, detached from *ceremonial pollution*: but in whom, and to what degree, he finds that essential requisite, I am at the greatest loss to determine.—As to CAPACITY for *possessing* the benefit of baptism, or of the Lord’s supper, it must be the same in both cases. Nor is there any reason to doubt, that the infants of parents belonging to the Greek Church, for instance, do actually possess as much benefit in partaking of the holy supper, as they did in being baptized. For they are no less capable of understanding, or of approving, the one than the other; and my opponent very justly rejects the Papal notion of benefit arising from either of them, *ex opere operato*.

Dr. W. insists, however, That ‘infants are *capable* of a subjective suitableness for the institution †.’ But so are the greatest profligates upon earth; and so are those whom Dr. W. immediately calls ‘ostensible foes, such as unbelievers, impenitents, and the like;’ or else the persecuting Saul, for instance, would never have been fit for baptism. The question is not, Whe-

* Vol. II. 244. † Vol. I. 210.

ther infants be *capable* of a subjective suitableness? but, Whether, while mere infants, they *actually have it*?—
 ‘If there be a suitableness in infants being *admitted* proper subjects of a civil kingdom, much more is there a
 ‘suitableness in their being *admitted* subjects of the
 ‘gospel kingdom.’ But infants are *born* the subjects of a secular kingdom. They are subjects, and under the protection of law, from the moment of their birth, without any form of admission. So all the subjects of our Lord’s kingdom, which is entirely spiritual, are *born* such—born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. My opponent seems here to forget, that the kingdom of Christ is *not of this world*.—‘Faith and repentance are no distinguishing
 ‘characteristics of a Christian *as such*, but of a
 ‘Christian *as adult* *.’ What, then, are the ‘distinguishing characteristics’ of a Christian *as an infant*? Are *all* infants Christians, or only *some*? and if the latter, by what marks are they to be distinguished from the rest?—But faith and repentance ‘are not
 ‘essential to Christianity, (if we intend thereby salvation through Christ) for this may exist without
 ‘them †.’ What an arbitrary use of words! To the best of my recollection, I never before heard of *salvation through Christ*, meaning the same as the term *Christianity*; nor of Christianity existing *without faith and repentance*; at least, in the *profession* of them. He might as well have said, A persuasion of Jehovah being the true God, and that the legation of Moses was divine, did not enter into the essence of ancient Judaism: or, That the salvation of Abel, through the Messiah, was Christianity.* For if, because dying infants are saved through Jesus Christ, they may be properly de-

* Vol. I. 211. † Ibid.

Principles of Pædobaptism, [CHAP. VI.
nominated *Christians*; the character might, with equal propriety, have been applied to the Old Testament saints in general.

Here, as in other places, the arguments of my opponent, if they prove any thing, infer the right of infants to communion at the Lord's table. For thus he reasons; 'If infants are *capable* of those things which are *equivalent* to faith and repentance, as qualifications for the *most important* privilege of salvation, they are also capable of what are equivalent to them as qualifications for the *less important* privilege of baptism, [or of the Lord's supper.] For, if the one be denied, so *may* the other; and if the one be granted, so *ought* the other. Infants are capable of a divinely constituted *union* with the infinitely worthy Saviour, not less than adults; and are they incapable of the *symbol* of that union?—He that *CAN* believe it, let him believe it*.' In other words, infants, as they are not brutes, nor inanimate creatures, are *capable* of being saved by Jesus Christ; and therefore they *must* be baptized. Nay, on this principle of reasoning, you implicitly impeach that capacity, if you forbid them the holy supper.—Had but the ancient Hebrews been acquainted with our author's doctrine of capability, and equally acute in the management of it; in what a great variety of ways might it have been applied, respecting the positive institutes of Judaism? Yes, a rite enjoined on one description of persons, and not *expressly* forbidden to others, especially if considered as a *benefit*; might have been practised by multitudes that were not in the least characterized in the law of that rite. Upon this principle, that eminent man Lot, though neither a descendent from Abraham, nor one of his domestics, might with com-

plete propriety have circumcised himself: because he was not only *capable* of salvation through the Messiah, but was also a truly pious person; and, it is highly probable, he considered that Abrahamic rite as a great *benefit*. Yet, not being included in the law of circumcision, he had no claim to the ordinance. Nay, on this ground, those idolatrous Gentile nations that practised circumcision might have justified their conduct. For though they were equally destitute of a divine command for that practice, as our author is of a precept for Infant sprinkling; yet, had they not regarded the rite as a *benefit*, they would not have observed it; and they were undoubtedly *capable* of salvation through the Messiah. I do not recollect any author, however, who represents the Pagan circumcision as acceptable to God, but quite the reverse.

According to my opponent, the *moral qualifications* of infants enter very deeply into the foundation of Pædobaptism: so that if he fail of proving his point, in this respect, the cause for which he contends must sink in ruins. These are his words: ‘Whatever relates to the qualifications of the subjects, is of a nature *entirely* moral,—and to say otherwise must imply a contradiction*.’ When upon the same subject, in another place, he says: ‘By *moral* qualifications I understand, those qualifications which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures, according to their various circumstances, independent of positive authority, and which are not measurable by any positive rule†.’

On this very extraordinary description of baptismal qualifications, I have already pretty largely animadvert-

ed in a preceding Chapter *. But we must now consider how it applies to *infants*—infants, in a literal and proper sense.

To this end, it is expedient for us to take a view of what my opponent himself says, respecting the natural and moral state of infants. He informs us, then, that they are ‘under a natural incapacity to repent’—that they are ‘sufferers, and have no believing consent’—that they have ‘neither works, nor faith’—that ‘they are not intelligent and voluntary subjects’—that they are not capable of exercising ‘understanding, judgment, and memory’—that they are incapable of ‘reason, and born in sin’—that they are no sooner able to go, than they speak lies against God, and go astray from him—that they no sooner breathe, ‘than the seeds of sin spring up for death’—that they are guilty and polluted—that this is taught by baptism—and that there is ‘nothing discernible of a moral difference between the children of professors and of profane †.’—Now, reader, what think you of this? Could any author have represented the moral state of infants in a light more contrary to that description of baptismal qualifications which Dr. W. has given, than he himself has done? Had my opponent professedly denied the doctrine of original sin, both with regard to depravity and guilt, it would not have appeared so strange to hear him plead the *moral qualifications of infants*, in defence of their being baptized; but that not being the case, his adopting this topic of argument is to me astonishing, and likely to continue a ‘latent mystery.’ For is it possible that infants, if in such a state of depravity and guilt, should be justly considered

* CHAP. IV. p. 142—151. † Vol. I. 132, 146, 208, 211, 343, 250. Vol. II. 303, 331, 342, 343, 401.

as possessing those moral qualifications which God, as
‘the moral governor and judge of the world requires,
‘indiscriminately, of all mankind!’ He that *can* be-
lieve it, let him believe it.

Making a few strictures, in the second Edition of
Pædobaptism Examined, on this remarkable peculiarity
of Dr. W., as expressed in his *Notes upon Social Re-*
ligion, I asked; ‘How should an infant of a few days,
‘or of a month old, be a partaker of such qualifications,
‘to render it a proper subject of baptism? Or, suppos-
‘ing such qualifications to exist, by what means are
‘they to be discovered?’ To which, among other
things, he replies: ‘One would be tempted to think,
‘from the *contemptuous* light in which our brethren
place infants, that they make no part of the human
‘species †.’ Tempted, however, as he may be so to
think, he will not be ‘disproportionately *enamoured*’
with the thought. But why so tempted? Have I re-
presented mere infants as incapable of moral agency?
so has President EDWARDS ‡; and so has Dr. W. him-
self, when he speaks of them as ‘incapable of *reason*’—
as ‘not *intelligent* and *voluntary* subjects.’—But they
are *capable* of sanctifying agency. True; and so is an
avowed Atheist. A passive capacity for it, is no proof
of its being possessed: otherwise, all mankind must be
considered as favoured with it.

‘The most plausible objection,’ says my opponent,
‘is; *Supposing such qualifications to exist, by what*
‘*means are they to be discovered? What is there dis-*
‘*cernible, that can with propriety be called MORAL,*
‘*in one that is not capable of moral agency.*’ To which
he concedes; ‘It is allowed, there is no discriminat-
‘ing moral qualification discovered in one infant more

* Vol. II. p. 58. † Vol. II. 399. ‡ *Doct. of Orig*
Sin, Part I. Chap. i. Sect. i. Part IV. Chap. iii. iv.

‘ than another ; nothing discernible of a moral difference between the children of professors and of profane *.’ By this he must be considered, either as granting the whole force of my queries ; or as maintaining that *all* infants, without exception, are partakers of renewing grace. For that depravity in which infants are born, absolutely forbids our supposing that, without sanctifying influence, any of them can possess those moral qualifications which he describes.—But, my opponent adds : ‘ A natural incapacity for moral agency, by no means excuses from all moral obligation †.’ Supposing this were admitted, with reference to certain particulars mentioned by him ; yet the consequence he intends would not follow. For, an *obligation* to be holy, or to perform acts of uniform obedience to God, is one thing ; and the *possessing* of holiness, or the *actual performance* of such obedience, is another. Granting, therefore, that the natural incapacity of infants for moral agency, does not excuse them from *all* moral obligation ; it by no means follows, that they *possess* those moral qualifications for which he pleads. Thus to infer, is arguing from *duty*, to *fact* ; from *obligation* to obedience, to the *performance* of obedience. On this principle, were it admissible, our author might proceed to prove that Satan himself possesses all those *moral* qualifications which the baptismal ordinance requires. Because that great adversary of God and man, is under indispensable moral obligations to love and obey his Maker.

Still further to show the futility of Dr. W.’s reasoning from this topic, I will add ; If the moral qualifications of infants themselves be the ground of their claim

* Vol. II. 401. † Vol. II. 400.

to baptism; if those qualifications be such as my opponent professedly describes; and if infants, indiscriminately, be possessed of them; they must all be considered as *perfectly holy*. For it is evident that ‘God, as the ‘moral governor of the world,’ and as expressing his demands in the moral law, requires complete rectitude of heart and of life. To this Dr. W. himself bears testimony, when he says: ‘As a holy and just God, ‘he claims *perfection of state and obedience* from the ‘creature, *nothing short of perfection* will God accept, ‘or the conscience approve of*.’ Where, then, will our author find any subjects for baptism of this description?—If infants are to be baptized on the ground of their own moral qualifications, why should my opponent, like other Pædobaptists, recur to *relative holiness*, and plead for it with ardent zeal, as for an article of the highest importance to his cause? Because, if infants, without exception, be endued with all those moral qualifications which God, as the moral governor and judge of the world requires; it is hard to conceive of what use relative holiness can be, with reference to baptism. Because Dr. W. insists, that the qualifications for baptism are ‘*entirely moral* ;’ and it is extremely plain, that *relative holiness* is not *moral holiness*, nor yet a *moral* qualification.—Never, to the best of my remembrance, have I seen Pædobaptism placed on a more slippery foundation than that of *moral* qualifications; much less did I ever meet with any author, besides Dr. W., that maintained the necessity of both *moral* qualifications, and *relative holiness*, to render either an infant, or an adult, fit for *purification*. This reminds me of the following short observation made by Dr. WATERLAND: ‘It is a difficult matter

* Vol. I. 136.

‘to force logic against common sense; but you are resolute enough to try*.’ Sensible Pædobaptists, I cannot but think, must be ashamed of such reasoning in one of their ‘champions:’ for, in his own elegant language, he talks as if he thought ‘the dictates of right reason must be *smothered* †.’

Dr. W. argues from various peculiarities of ancient Judaism; the principal of which I will now briefly review. He pleads, for instance, the idea of an *external covenant*, respecting which he says: ‘Mr. B. takes great pains to show how various and inconsistent are the accounts given us by different Pædobaptist authors; but he seems somewhat cautious, how he denies the *existence* of an external covenant. No, we insist it is not in his power to deny, and to support the denial, that it does NOT exist ‡.’—NOT *in his power to deny that it does NOT exist*. A curious position! the accuracy and elegance of which are left with my reader.—*Inconsistent accounts given by Pædobaptists*. Yes, they are so extremely various, and so manifestly inconsistent, as to afford the strongest presumptive argument against the existence of any such covenant under the present Economy §.—*Somewhat cautious*. Then it may be supposed that I am not culpable of ‘*screwing*’ this particular in ‘the *vice* of bigotry.’ But why represent me as using remarkable caution? I did not, indeed, say with our author, ‘*We INSIST*’ there is no such covenant now existing; nor did I, in my Reflections upon the quotations from EDWARDS, VITRINGA, and VENEMA, talk of an external covenant, under the Christian Dispensation,

* *Second Defence of Queries*, Query VI. p. 210. † Vol. I. 233. ‡ Vol. II. 232. § See *Pædobap. Exam.* p. 278—294. Or Vol. II. p. 208—237.

being ‘*demonstrably*’ this or that, as Dr. W. does, in opposition to my view of the subject. No; I only observed, ‘As these great men and excellent authors ‘have said *so* MUCH, and with *such* FORCE, against ‘the notion of an external covenant under the New ‘Œconomy, I shall not enlarge upon it.’ This, however, not being esteemed a sufficiently strong declaration of ‘my opinion,’ against such a covenant; I will now cast off the supposed reserve, and frankly declare, That I do deny the existence of any thing which can be justly denominated an *external covenant* between God and man, under the present Dispensation of divine grace. Nay, so fully persuaded am I that there is no such covenant, as hardly to forbear adopting the high martial tone of my opponent, and challenging ‘the whole corps of’ Pædobaptists to ‘confront, ‘to break, and to rout’ that phalanx of arguments which my illustrious triumvirate of ‘unexceptionable ‘witnesses’ have produced against it*; and especially VENEMA, in his *Dissertationes Sacrae* †, where the subject is discussed at large.

If, by an *external covenant*, our author intend a *publication of divine mercy* through Jesus Christ, the *fact* is readily admitted; nor could he imagine that either I, or the learned writers before mentioned, had any objection to that idea. But who, in this controversy; nay, who on any other subject, ever used the phrase *external COVENANT*, in that sense? So to employ those expressions, ‘is to abuse language and mislead the reader.—In the following words of Dr. W. the term *covenant* seems, however, to be so used: ‘God’s covenant to man,—is a *grant* of mercy to him

* See *Pædobap. Exam.* Vol. II. p. 193—208.
Li. II. *passim*.

† *Vide*

‘as a sinner deserving eternal woe*.’ Whatever of truth or of excellence there may be in the doctrine of this position, the language is, to me, unprecedented. For never, till I read the performance of my opposer, did I hear of a *covenant* TO one or another; any more than I did of persons *TINGING* *their feet* in fair water; or of any thing being *TINGED* that it might be *washed*. There is an old saying, ‘One may live and learn:’ but these novel ways of speaking have so much the appearance of nonsense, that I despair of obtaining much information from them.

Dr. W. complains, that ‘many Pædobaptist writers have been extremely unguarded,’ in what they have said about the term *covenant* †: nor can I forbear suspecting, that our author himself, and others whom he has quoted with approbation, are of that number. For though he assure us, that ‘God’s covenant of redemption TO fallen man, in its external form and manifestation, *is nothing else but* A DECLARATION of sovereign grace and a divine righteousness; which, in everlasting transcendant love and compassion, is provided for the use and service of wretched sinners, who live within the pale of such a declaration:’ and though, as just observed, he tell us, that ‘God’s covenant TO man—is *a grant* of mercy to him as a sinner deserving eternal woe:’ nay, though he represent the expressions ‘Christian covenant,’ and ‘the exceeding great and precious promises of the gospel,’ as entirely synonymous: yet he elsewhere says, ‘Such *declarations* and *promises* cannot, I think, be conceived of, when addressed to man, under any other notion than that of a PROPOSAL from a first mover of *covenant terms*; for the free nature of man requires that

* Vol. II. 233. See also Vol. I. 158. † Vol. I. 18, 145.
‘he

‘he should be addressed in this way*.’ Now, that ‘God’s covenant to man’ should be *nothing else* but a gracious *declaration*, or a *grant* of mercy; and yet be nothing more than a *proposal* of covenant terms, is to me a ‘*latent* mystery.’—I am also at a loss for his meaning, when he speaks of the grant of the ‘*parent’s* covenant;’ and equally so, when he quotes Mr. STRONG as talking of children that are ‘*taken into* their parents ‘covenant,’ and ‘*cast out*’ of their father’s covenant†. *Taken into*: by whom, and in what way? *Cast out*: by whom, and whither? Are they banished into a *Pagan* country, where the light of divine Revelation does not shine—banished out of ‘the *pale*’ of evangelical declarations? Our author must again ‘show’ his opinion, before I know what is meant by this way of speaking.

That *external* covenant against which not only I, but those eminent Pædobaptist writers before mentioned contend, respects God, as an external Sovereign, requiring external obedience, and promising external blessings. It is not a bare *declaration* of divine mercy to miserable sinners; but of a nature similar to that into which the Great Supreme entered with the Israelites at mount Sinai. In which federal transaction, it is evident, Jehovah engaged to be *their God*, in a peculiar sense; and they to be *his people*, in opposition to every species of Pagan idolatry. In that covenant, considered as national, he condescended to be their political monarch; and, on condition of their external obedience to his laws, he promised them protection against their enemies, and every kind of temporal prosperity. To the performance of that condition, and in

* Vol. I. 158. Vol. II. 233. Vol. I. 182, 207. † Vol. I. 385, 258, 259.

expectation of these blessings, they solemnly agreed. This covenant being ratified by sacrificial blood, all Israel were considered as Jehovah's people, and he was considered as their God. But we are expressly taught, both by the Old and the New Testament, that the covenant now in force is of a nature very different*. Nor do the Apostles give us the least hint, that I recollect, of any covenant now existing between God and his people, besides that which is called the *New Covenant*, and which is expressly contrasted with the Covenant made at Horeb†.

Dr. W. argues from the ancient Jewish *relative holiness*, and respecting this he says; 'What is deserving of particular notice is, that there are *several degrees* of relative holiness‡.' These different degrees he thus describes: 'To be the *objects* of a covenant grant, as the Gentile world at large; as those to whom the word of salvation is *actually sent*; as the *family* of a Christian householder; as a *baptized person*; as an *actual member* of a Christian congregation; and so on, all denote *different degrees* of relative holiness§.' He insists that, 'in a very general sense—*every man*, whether Jew or Gentile, is deemed *holy*; i. e. in virtue of the gospel grant of mercy and the means of grace to the Gentiles as well as to the Jews||.' Nay, he represents 'an opposing *infidel* or *idolater*,³ who is 'an *avowed enemy* to the Head of the church,' as possessing 'relative sanctification or holiness¶.'

Should my reader be desirous of knowing in what manner the ancient relative holiness was continued,

* See the subject more largely handled in my *Essay on the Kingdom of Christ*, p. 17—24. † Jer. xxxi. 31—34. Heb. viii. 8, 9. ‡ Vol. I. 366. § Vol. II. 240. || Vol. I. 366. ¶ Vol. I. 396.

from generation to generation, among the Jews; our author will inform him. For, when arguing upon those words, *If the root be holy, so are the branches*, he says: ‘If the future descendants of Abraham and the patriarchs are to be regarded as *holy*,—then the present Jews are so in the like sense: except we hold that THE BOTH ENDS of a genealogical chain HAS an appropriation to God, while the intermediate links are unclean. Which is the same thing as to say, that this genealogical chain is at once, and in the same respect, a CONDUCTOR and a NON-CONDUCTOR of this relative holiness*.’—But though the Jews in the time of our Lord’s public ministry, and in virtue of this admirable *conductor*, were all possessed of relative holiness; yet my opponent seems to consider those whom John baptized, as advanced to a higher degree of it. For he represents the deputation of priests and Levites to John as demanding; ‘Why dost thou set apart the people, to a *higher degree* of relative holiness than usual, by this purification of water, *if thou be not that Christ* †?’—Respecting this exterior sanctity, my opponent further says; ‘It appears from the New Testament records that the appointed ordinance of *initiation into this state* of relative holiness, individually and *explicitly*, is, the Christian purification—BAPTISM ‡.’

In these extracts our author not only shows his decisive ‘opinion,’ but lays before us ‘*curious* intelligence.’ Many a long page have I read in vindication of Infant sprinkling, and a thousand times have I heard that the infants of *believing* parents are possessed of relative sanctity; but never, till I perused *Anti-pædobaptism Examined*, was I aware of its wide extent,

* Vol. I. 366. † Vol. II. 16, 17. Note. Joh. i. 19—26.

‡ Vol. I. 265.

or its great elevation; of the manner in which it is communicated, or of its beautiful gradation.—*Its wide extent.* For every man, whether Jew or Gentile, pious or profane, moralist or profligate, is now ‘deemed *‘holy.’* Yes, the *whole world* is now in a state of relative sanctity. Whereas the same species of sanctity, under the Jewish Dispensation, was confined to one comparatively small nation.—*Its great elevation.* For no sooner was baptism administered by the Messiah’s harbinger, than the Jews expected their exterior holiness to be much increased.—*The manner of its communication*, at least, among the Jews. That is, by carnal generation. This our author has most elegantly, correctly, and happily expressed, by a ‘genealogical ‘chain;’ which, in the present case, is like a ‘conductor’ of the electric fluid; ‘*the both ends* of which *‘HAS’* an equal force.—*Its beautiful gradation.* This consists of no less than *five steps*, and an unknown *et cætera*.—This ‘curious intelligence’ is, however, of such an extraordinary nature, that, had it not come from one who appears to decide an important controversy, and who says with Elihu, ‘I also will ‘show *mine* opinion,’ I should not have paid it much regard. But as it is recommended by such a solemn formality, and accosts us with such an air of consequence, I will make a few more observations upon it.

Respecting its *wide extent* I would ask, ‘What proof is adduced, as to the fact? Nay, what evidence is there of its *existence*, either with regard to the Patriarchs, before the Mosaic Dispensation commenced; or in respect of those nations among whom the Jewish people resided, while that Œconomy was continued; or with reference to any people, after that Dispensation became obsolete? There is none, that I perceive, *with regard to the Patriarchs.* For though Enoch

and Noah, Abraham, Isaac, and Jacob, were the objects of what our author denominates 'a covenant grant,' and were truly pious persons; yet there is not, in sacred history, the least hint of their possessing this *relative*, or external holiness.—*Nor in respect of those nations, among whom the Jewish people resided.* They were transported into Babylon; and there, for a course of years, the only visible church of God subsisted. There Daniel and Ezekiel avowed the true God. There they prophesied, and published the word of salvation. The Chaldeans, therefore, were favoured with means of grace. But was it ever supposed that, from these privileges, the idolatrous Chaldeans derived any degree of relative holiness? Jonah preached to the Ninivites, and Jeremiah delivered part of his predictions in Egypt: yet none, of whom I have heard, ever considered, either the Ninivites, or the Egyptians, as thence deriving an external sanctity. Before the Mosaic Dispensation became extinct, our Lord published the word of salvation to the Samaritans, and some of them were converted; but neither is there any appearance of relative holiness diffusing itself in the land of Samaria.

Nor yet with reference to any people, after the Mosaic Dispensation became obsolete. This, I think, will appear, if the true grounds of exterior sanctity among the Jews be well considered and understood. Be it observed, then, that a barely relative holiness, if I mistake not, supposes its possessors to be the people of God in a merely external sense. Such an external people, supposes an external covenant, or one that relates to exterior conduct and temporal blessings: and an external covenant supposes an external king. Now an external king, is a political sovereign: but such is not our Lord Jesus Christ, nor yet the divine Father.

Once, indeed, it was otherwise: for, concerning the Israelitish nation, it is thus written; *I, Jehovah, will be thy king—Gideon said unto them, I will not rule over you, neither shall my son rule over you: JEHOVAH shall rule over you—JEHOVAH, your God, was your king* *.—Yes, Jehovah, as a temporal monarch, stood related to the ancient Israelites, and entered into a federal transaction with them, at Sinai; not only as the object of their worship, but as their king. Their judicial and civil institutes, their laws of war and of peace, various orders respecting the land they occupied, and the annual acknowledgments made to the Great Proprietor of it, were all from God, as their political sovereign. Hence all the natural posterity of Jacob were Jehovah's people, on the ground of an external covenant made with the whole nation.

The children of Israel being distinguished from the Gentile world, by a system of ceremonial precepts, and by their Divine Sovereign residing among them, were denominated *a holy nation*: for that external sanctity which they possessed seems to have arisen, partly from their *National Covenant*, and partly from their having the *Divine Presence* among them. By the former, they renounced idolatry in all its forms, and gave up themselves to Jehovah, in opposition to the false objects of Pagan worship; which separation to the service of God, is denominated *holiness*. By the latter, they had a kind of local nearness to God, which conferred a relative sanctity; as appears by various instances. When, for example, Moses with astonishment beheld the burning bush, the ground on which he stood was pronounced *holy*; because of Jehovah's peculiar presence there. Thus it was in the case of Joshua: and so in regard to the place of our Lord's

* Hosea xiii. 10. Judges viii. 23. 1 Sam. viii. 7. xii. 12.

transfiguration; for Peter calls it *the HOLY mount* *. And why was part of the ancient sanctuary called *the most holy place*, but because Jehovah in a singular manner, and under a visible emblem, dwelt there? Hence it is manifest, that the Divine Presence, whether under the form of an *angust personage*, as in the case of Joshua; or under the emblem of *devouring fire*, as in the bush, and upon mount Sinai; or under the milder appearance of a *luminous cloud*, as over the mercy-seat, and at our Lord's transfiguration, confers a relative holiness. It is equally plain, however, that this miraculous presence of God being withdrawn from the several places to which I have just adverted, they became as destitute of that sanctity as any other part of the earth.

So the Israelites, being separated from all other nations for the worship of Jehovah as their God, to the exclusion of all idolatry; avowing subjection to him as their king, in contradistinction to all other sovereigns; and he residing among them in the sanctuary, as in his royal palace; there was a relative holiness attending their persons, and almost every thing pertaining to them. For not only Jehovah's royal pavilion, with all its utensils and services; the ministers of that sanctuary, and their several vestments; but the people in general, the metropolis of their country, the houses of individuals, the land cultivated by them, and the produce of that land, were all styled *holy* †.—But why should my opponent contend for the relative holiness of *persons*; except he also ascribe a sanctity of that kind

* Exod. iii. 5. Josh. v. 15, 2 Pet. i. 18. Compare Psalm lxxviii. 17. and Acts ix. 3, 4. † See the subject more largely discussed, in my *Essay on the Kingdom of Christ*, p. 25—32. See also OUTRAM. *De Sacrificiis*, L. I. Cap. III. § 2. C. XIX. § 3. SPENCER. *De Leg. Heb. Ritual.* Dessertat. de Theocrat. passim. Dr. J. OWEN *on the Sabbath*, p. 185, 230.

to places of worship, to clerical habits, and to various other things? For it is plain, that the Jewish external purity, whether of persons, of places, or of things, originated in the same National Covenant, and in the same relation of God to Israel: and, consequently, must have the same duration in one case, as in another *. We may justly conclude, therefore, that the federal and relative holiness of which our author speaks, is a perfect stranger to the Christian Œconomy.

Respecting ceremonial pollution and external purity Pædobaptists have expressed themselves as follows. Dr. SHERLOCK: ‘The Gospel [does not] admit of any legal uncleannesses and pollutions—Nor is there any symbolical presence of God under the Gospel, which puts an end to the legal uncleanness of places and things. God dwelt among the Jews in the temple at Jerusalem, where were the symbols and figures of his presence. It was God’s house, and therefore a holy place, and every thing that belonged to it had a legal holiness. For the holiness of things and places under the Law, was derived from their relation to God and his *presence*. This was the only place for their typical and ceremonial worship,—and where alone they were to offer their sacrifices and oblations to God. The very *place* gave virtue to their worship and sacrifices, which were not so acceptable in other places; nay, which could not be offered in other places without sin—The *cause* of this legal holiness was, God’s *peculiar* PRESENCE in the temple, where God chose to dwell, as in his own house, which *sanctified* the temple, and all things belonging to it. The *effect* was, that this holiness of the place

• See *Pædobap. Exam.* Vol. II. p. 391—397.

‘sancti-

‘sanctified the worship, and gave value and acceptance to it*.’—Bp. TAYLOR: ‘The measures of legal and evangelical purity are wholly differing--In the Christian law, all purities and impurities are spiritual†.’—VENEMA, who professedly and at large refutes the notion of an external holiness under the New Œconomy, says: ‘Nothing, it may be affirmed, can be found in Scripture, that favours relative sanctity; and therefore it may be justly rejected‡.’—Mr. ARCH. HALL: ‘Their covenant holiness [speaking of the ancient Jews,] as a nation separated to dwell alone, and not to be reckoned among the rest of the nations, was *entirely peculiar* to them§.’—Dr. DODDRIDGE: ‘It seems *very unreasonable* to limit such phrases as [God’s *chosen*,] when applied to Christians, ju^t to the idea which the like phrases had when applied to the Jews—I cannot forbear saying, that to determine the sense of the words *called, redeemed, sanctified*, and so on, when applied to the Christian church, by that in which they are used in Moses and the Prophets with respect to *the whole people of Israel*, seems to me as *unreasonable*, as it would be to maintain, that the dimensions, the strength, and the beauty of a body, are to be most exactly estimated by looking on its *shadow* ||.’—Dr. OWEN, when describing the proper subjects of a particular Christian church, says: ‘Let it then be considered what is spoken of the church of the Jews in their dedication unto God, as unto their **TYPICAL** holiness, with the application of

* *Preserv. against Popery*, Vol. II. Appendix, p. 42, 43.

† *Duſ. Dub.* B. II. Chap. iii. Rule v. § 6. ‡ *Dissertat. Sac.* L. II. Cap. x. § *Gospel Worship*, Vol. I. p. 310.

|| *Note*, on 1 Peter ii. 9. *On Regeneration*, Postscript to Preface, p. 17. Edit. 4th.

‘it unto Christian churches in *REAL holiness*.’ Again, in another of his learned works, when speaking of the Christian theology and the Gospel church, he says :
 ‘*Ut ex solis renatis constet ecclesia Evangelica, postulat hæc theologia—Populum Judaicum in statum ecclesiasticum vocatum, totum sanctum purumque pronuntiavit ipse Deus—Populus sanctus, Jehovah Deo tuo.*’ Prout autem instituta omnia ecclesiæ isti
 ‘*οικειæ*, typica fuere, et spiritualium *μελλοντων αγαθων* umbra, ita *SANCTITAS ista*, quam toti populo Deus ascribit, non nisi *ἁγιότητος* illius *της αληθείας*, quam toti ecclesiæ suæ Dominus Jesus per Spiritum Sanctum largiturus esset, erat quædam præfiguratio *.’—Let my reader now consider, whether these things be not absolutely inconsistent with our author’s notions of *relative holiness*: and with his representing the following scriptural expressions, *O Jacob, and Israel MY CALLED—The CALLED of Jesus Christ—Called to be SAINTS*—as meaning merely ‘to be invited to the honours and privileges of the *visible* church,’ and ‘to be actually possessed of *such* privileges †?’ An interpretation this unworthy the character of my opponent, as avowing the doctrines of divine grace!

Dr. W. insists that relative holiness not only still exists, but that it appears and flourishes with regard to *persons*, in a greater variety of degrees than, as far as the Scripture informs us, it ever did while the Covenant made at Horeb was in force. For, among the ancient Jews, I discern only *four* degrees of exterior sanctity attached to persons: that is, to the common people, to the Levites, to the priests, and to the high-

* 1 Pet. ii. 5, 9. *Nature of Gospel Church and its Govern.*
 p. 5. *Theologoumena*, L. VI. Cap. vii. § 2. † Isa. xlviii. 12.
 Rom. i. 6, 7. Vol. I. 348.

priest. Whereas, under the Christian Œconomy, my opponent expressly mentions *five* degrees of relative holiness; besides which, he gives his reader an *et cætera*, that leads him to conceive of I know not how many more, in a beautifully ascending line. For instance: If the reader be an Independent, he naturally thinks of a *deacon*, an *occasional* minister of the word, and of a *stated* pastor. If an English Episcopalian, the long gradation between a church-warden, and the metropolitan of all England—nay, rather, the Sovereign of Great Britain, whether male or female—occurs to his mind. But if a Papist, he thinks of the meanest ecclesiastical officer, and ascends to the Roman pontiff, in whose character he finds *Holiness* itself. On the Congregational plan, however, there is latitude sufficient for a greatly prolonged gradation, respecting this relative sanctity. Because my opponent maintains, that a measure of this holiness is possessed by ‘the Gentile world *at large*’—even those of the Heathen to whom the word of salvation is not ‘actually sent.’ Consequently, the first degree of relative sanctity attaches to the poor *Hottentots*. From them, therefore, Dr. W. can ascend, on the Congregational plan, to the Christian priest sprinkling the water of purification at the font, and to the same priest as officiating ‘at the *holy ALTAR*.’

Clearly, notwithstanding, as these particulars may appear to our author, I should be glad of information what is become of all those degrees of relative holiness, that were attached in former times, by divine law, to the *land* of Israel, and to different *places* in that land. For, as according to the Jewish Rabbies, there were *ten* degrees of relative sanctity belonging to persons; so they inform us, that there were *eleven* degrees of that

that holiness possessed by different places *. It is manifest also, that not only the persons of all the Israelites, the land of Israel in general, and particular places in that land more especially, were accounted holy; but that the utensils of the sanctuary, and the sacerdotal vestments, were all of them dignified with the same species of sanctity. Why, then, does not our author extend his idea of relative holiness a little wider? Was all the land of Israel holy? Why should he not consider all those parts of the earth, that are now inhabited, as equally holy? Why does he not ascribe a still greater degree of relative sanctity to all those places where the positive rites of religious worship are performed; to the private houses in which we dwell; to the basin used in the priestly work of ceremonial purification; to 'the altar' at which a sacerdotal person officiates; and to the garments he wears, when performing his priestly services? No doubt but he considers relative holiness, in all its various branches, as a *benefit* and a privilege conferred on the Jewish church. Why then does he not, in the fullest sense, lay claim to that ancient prerogative?

This omission is the more to be remarked, because he strongly insists, That 'whatever benefits and privileges belonged to the former Dispensation, *continue to flow on to the present*, if not EXPRESSLY repealed; 'for the change of a Dispensation, *of itself*, is no adequate cause of their abrogation †.' But why, then, give such a partial and curtailed view of this relative sanctity? Why should it not be exhibited in all its ancient latitude? For where, in the New Testament, does our author find the benefit of relative holiness, re-

* Vide BRAUNIUS, *Comment. in Epist. ad Heb.* Cap. x. 26. p. 410, 411. and Dr. LIGHTFOOT's *Temple Service*, Chap. i. Quarto Edit. † Vol. I. 237.

pecting either *land* or *houses*, ecclesiastical *utensils* or canonical *garments*, more expressly repealed, than that which, under the former Dispensation, attached to *persons*? My opponent must, therefore, either discard, or admit, *the whole* of this relative sanctity: for neither his own principles of reasoning, nor the nature of the case, will permit him to do otherwise. Of this holiness, to a certain degree, he is very desirous; that it may serve as a pedestal for Pædobaptism. But if he fairly obtain any part of it, he must have the whole; and then he will possess an admirable support for Papal superstition. •

Before I dismiss our author's doctrine of relative holiness, the *mode of its communication*, as described by him, deserves regard. He ascribes the transmission of exterior sanctity to natural generation; which he most happily and philosophically compares to an electrical *conductor*. In another place he informs us, nevertheless, that baptism is 'the appointed ordinance of *initiation into this state* of relative holiness, individually and explicitly.' That is, we are *born*, we are by *nature*, in a state of relative holiness; and then we are *put into* that honourable state by *baptism*! In other words, we no sooner come into the world than we are internally full of *moral* qualifications, and externally bright with *relative* holiness; which render us completely fit for *ceremonial purification*, and for being *initiated* into a state of exterior sanctity! This, reader, is either another '*latent* mystery;' or else my opponent is little short of being '*plump* against' himself.—I should rather have thought, on his principles, that natural generation, in virtue of an external covenant, put us individually, and even *explicitly*, into a state of exterior sanctity, independent of baptism. But as Mr. HOOKER, whom Dr. W. pronounces *judicious*,

404 *Principles of Pædobaptism*, [CHAP. VI.
ous*, when speaking of infants that have been solemnly initiated by baptism, represents them ‘as being in *the first degree of their ghostly motion* towards the actual ‘habit of faith †;’ so, till baptized, it seems as if, according to our author, they were only in ‘the *first degree of their ghostly motion toward*’ a state of relative holiness.

Dr. W. argues from *Jewish circumcision*, and thus he speaks: It ‘is self-evident—that *infants*, during ‘the long period from Abraham to Christ, were ‘*suitable objects* of a covenant grant; and *capable subjects* of a covenant seal ‡.’ But if these premises infer his conclusion, it might be proved, independent of a divine precept, that Lot, and his male posterity—nay, even the idolatrous Heathens, were fully entitled to circumcision. Yet our author himself informs us we have not ‘sufficient evidence, that circumcision—was ever administered to the *Jewish* infants, ‘but as they had a *retrospect relation* to the renowned patriarchs, Abraham, Isaac, and Jacob §.’—That Lot was actually the object of what is called ‘a covenant grant;’ and that his male posterity were ‘capable subjects of a covenant seal,’ will be admitted. Nay, it is clear from the conduct of Providence under the Christian Economy, that profligate Pagans and their children, had it been the divine pleasure, were equally suitable objects of the grant, and equally capable subjects of the seal. There is no proof, however, that either Lot, or idolatrous Heathens, had any title to circumcision. Nor can my opponent deny, on this ground, that either manifestly profane persons, or mere infants, have a claim to the Lord’s supper.

Dr. W. adds: ‘To say that baptism is a succeda-

* Vol. II. 196. † *Ecclesiastical Policy*, B. V. § 64. ‡ Vol. II. 234, 235. § Note on MORRICE, p. 314.

‘perhaps,

‘neum for, or comes *in the room* of circumcision, is, perhaps, an exceptionable way of stating the matter.’ Readily granted.—‘But,’ he proceeds, ‘this we must maintain, that what circumcision eminently sealed under the *law*, baptism seals under the *gospel* *.’ Supposing, for the sake of argument, this were admitted; it would not follow that Infant baptism is a divine appointment, as the circumcision of infants was. Let our author prove, that the law of circumcision, and the law of baptism, are equally clear for infants being the subjects of each institute, and we shall certainly give up the point.

It is worthy of remark, that though Dr. W. here consider *the righteousness of faith* as the blessing eminently sealed by circumcision, and by baptism; yet he elsewhere insists, that the gift of the Spirit, and sanctification, are the principal things represented by baptism. For thus he speaks: ‘In baptism is EMINENTLY exhibited the *down-pouring of the Holy Spirit*—I scruple not to assert it, there is *no object whatever* in all the New Testament, so frequently and so explicitly signified by baptism, as *these divine influences*—It appears most probable that the various influences of that divine agent are *principally* represented in baptism †.’ Now, unless one thing be eminently *representative* in baptism, and another thing eminently *sealed* by it, our author is not far from being ‘*plump* against’ himself.—An extraordinary assertion of Dr. FORD, as quoted with approbation by Dr. W., deserves our notice. ‘The *promises of God*,’ says Dr. FORD, ‘were committed to the Jews, and this upon THE ACCOUNT of *circumcision*—THEY OWED THEIR BIBLE TO CIRCUMCISION ‡.’ ‘By which you are taught, reader, that divine Revelation is owing to circumcision, rather

* Vol. II. 225. † Vol. I. 126, 196, 197. ‡ Vol. II. 324.

406 *Principles of Pædobaptism*, [CHAP. VI.
 than circumcision to divine Revelation. A most extravagant position ! but, as our author says, ‘ Wonders
 ‘ never cease.’—I shall now conclude this particular
 with observing, that though under the article *Circum-*
cision, I had produced fourteen ‘ competent and unex-
 ‘ ceptionable witnesses,’ besides two Quakers, in our
 favour ; and though I had, for near twenty pages to-
 gether, endeavoured to prove the futility of all argu-
 ments against us, that are derived from that ancient
 rite ; yet my opponent boasts of having given a ‘ full
 ‘ reply,’ when he has done little more than ‘ shown his
 ‘ opinion.’

Dr. W. argues from the *Jewish Proselyte baptism* :
 but here, as in other cases, he ‘ shows his opinion,’
 without ‘ answering his part.’ In the Second Edi-
 tion of *Pædobaptism Examined*, I produced no fewer
 than fourteen Pædobaptist writers in our favour, with
 reference to this branch of the controversy : many of
 whom were eminently well-versed in Jewish antiqui-
 ties, and some of them professedly opposed our author,
 with regard to the early date of this Jewish bathing. To
 the quotations there adduced, I will here add three or
 four testimonies from other authors.—Thus, then,
 that eminent German Reformer, LUTHER : ‘ John
 ‘ the Baptist was a new prophet,—and baptism, for re-
 ‘ pentance and remission of sins, was a new rite *.’—
 BASNAGE : ‘ This custom [of baptizing proselytes]
 ‘ is not so old as is generally believed : for we do not
 ‘ observe that the multitude of Egyptians, or the fa-
 ‘ mily of Jethro, who followed Moses, were baptized
 ‘ in the desert after they had embraced the Jewish re-
 ‘ ligion—JOSEPHUS relates the forced conversion of
 ‘ the Idumeans, wrought by HIRCANUS, who obliged

* *Opera*. Breviss. Annotat. in Matt. iii. Tom. V. fol. 4.

‘ them

‘ them to be circumcised ; but he does not speak of any
 ‘ baptism conferred upon that nation. Shall it be said,
 ‘ That he included baptism under the other rites of
 ‘ Judaism which that nation observed ? That *may*
 ‘ be ; but it must be owned, that as JOSEPHUS never
 ‘ spoke of those sorts of baptisms, and forgetting them
 ‘ in a circumstance where they ought to have been
 ‘ mentioned, there are some grounds to believe that
 ‘ their use was not yet known in HIRCANUS’s time.
 ‘ The Rabbies that speak of this baptism are divided
 ‘ about the origin and necessity of it—MAIMONIDES
 ‘ believed this baptism absolutely necessary to a pro-
 ‘ selyte. But this does not seem so much an *ecclesiasti-*
 ‘ *cal rite*, as a *political law* : at least, it is the House
 ‘ of Judgment that orders this baptism and the ce-
 ‘ remonies of it*.’—Bp. NEWCOME : ‘ The embassy
 ‘ of priests and Levites asked John, *Why baptizest thou,*
 ‘ *if thou be not the Christ, neither Elias, nor a Pro-*
 ‘ *phet ?* Hence we learn, that baptizing was a mark
 ‘ of assuming an exalted character, and even one way
 ‘ of intimating a claim of the Messiahship itself†.’—
 Dr. LARDNER : ‘ As for the baptism of Jewish profe-
 ‘ lytes, I take it to be a *mere fiction* of the Rabbins,
 ‘ by whom we have suffered ourselves to be imposed
 ‘ upon‡.’

To the concessions, the testimonies, and the rea-
 sonings of eminent Pædobaptists, on this part of the
 general subject, my own reflections were added, so as
 to fill between thirty and forty pages § : yet from all
 this my opponent condescends to quote only three lines,
 and gives ‘ a full reply’ in less than three pages || !—

* *History of the Jews*, B. V. Chap. vii. § 7, 8, 9. † *Reply*
 to Dr. PRIESTLEY’s *Second Letter on the Duration of our Lord’s*
Ministry, p. 113. ‡ *Letters to and from Dr. DODDRIDGE*,

Lett. lxxxix. p. 275. § See Vol. II. p. 162—197. || Vol.
 II. 230, 231, 232.

In that admirably concise and complete reply with which I am honoured, he quotes Dr. DODDRIDGE, as exactly expressing his own thoughts on the subject. 'It is strange to me,' says the Doctor, 'that any should doubt whether proselytes were admitted into the Jewish church by baptism, that is, by *washing*; when it is plain from express passages in the Jewish law, that no Jew, who had lived like a Gentile for one single day, could be restored to the communion of the church without it. Compare Numbers the nineteenth, nineteenth and twentieth, and many other precepts relating to ceremonial pollutions; by which the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were *washed* either by bathing or *sprinkling* *.'

Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism. But have not learned Pædobaptists asserted a fact, when they assure us, That this proselyte baptism is not so much as once mentioned in Scripture, in the Apocrypha, in JOSEPHUS, or in PHILO? Is it not equally strange, that so many *Protestants*, eminent for learning and piety, should consider Pædobaptism as a *positive*, religious rite, and avow the practice of it; while they acknowledge that there is neither an express command, nor plain example, for it in the New Testament; and to defend their conduct, have recourse to a Jewish ceremony about which the Bible is entirely silent? Had not Pædobaptism come into fashion, and had it not been destitute of proper scriptural evidence; learned Protestants, I am persuaded, would never have pleaded for the high antiquity of this rabbinical baptism. But, as Infant sprinkling is become an inveterate custom, and must be supported—supported, too, by analogy and

inference;

inference; many of its defenders have thought it necessary, to infer the right of infants to Christian baptism, from the rabbinical proselyte bathing. Thus a Jewish rite, respecting which the Bible is profoundly silent, becomes the pedestal for a Christian ceremony, nowhere mentioned in the New Testament; and one presumption is erected upon another!

Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism. But is it not still more strange, that our author should say, Dr. DODDRIDGE ‘*exactly* expresses my thoughts,’ when he so speaks; and yet, in the next page but one, tell us, ‘The ceremony of admission into the church is indeed ALTERED by our Lord’s positive authority, ‘*Proselyte all nations BAPTIZING them*; and to this ‘we sincerely submit *!’ For if the ancient ceremony of admitting proselytes into the Jewish church was *baptism*; and if the rite of admission into the Christian church be *baptism*; how can it be said, that the ceremony is *altered*? Baptizing, surely, *must* be baptizing, whether it be performed by Jews or Christians. Here, therefore, is either another self-contradiction, or ‘a latent mystery.’—Dr. W. immediately adds; ‘Nor let our opposing brethren, we intreat them, *call our sincerity in question*, for their own sake †.’ A strong insinuation, thus, that we impeach their *sincerity*! But, if such an impeachment be found in any of our publications, it is more than I either know, or approve. Nor can he produce a single instance out of *Pædobaptism Examined*, by which it would appear that I have, in any measure, called their sincerity in question: or, if I were convinced that there is any passage of that kind, I would here most cordially retract it. Nay, I

expressly guarded my readers against every suspicion of that nature *; nor have I, that I recollect, so much as once charged our Pædobaptist Brethren with *bigotry*, on account of their Pædobaptist sentiments. Whereas Dr. W., it is notorious, notwithstanding the candour and the benevolence of which he boasts, has impeached my *integrity*, as already observed †; and has very frequently represented the Baptists as *bigots*. Yes, with consummate elegance, and equal candour, he represents us as ‘SCREWING’ a positive rite ‘in the VICE of *bigotry*.’ A specimen, this, both of his genius, and of his kindness to us, which deserves admiration; and for which, doubtless, he will gain the applause of his learned, his polite, and his candid readers.

Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism. But is it not equally *strange* that my opponent, in defence of Pædobaptism, should have recourse to a supposed Jewish ceremony, never mentioned in Scripture; when, in the fulness of polemical might, he proposes ‘to confront, to break, and to rout,’ every phalanx of our arguments, by showing, ‘That there is sufficient POSITIVE evidence it is the will of Christ baptized believing parents should endeavour to get their children baptized ‡?’ Is there any occasion for one who describes *positive* evidence as he does, and who proposes to adduce *that kind* of evidence, in proof of its being ‘the will of Christ’ that infants should be baptized; to argue from a Jewish ceremony, which many learned Pædobaptists themselves consider as coming into existence, long after the commencement of Christian baptism? Yet so it is! *Positive* evidence from

* See *Pædobap. Exam.* p. 482, 483. Or, Vol. II. p. 540.

† See p. 62. ‡ Vol. I. 203.

Scripture must be supported, it seems, by appealing to a rabbinical rite not mentioned in Scripture!—Nor is he contented with representing Christian *baptism* as a Jewish institute continued, for the use of our Lord's disciples: no, he also places the *sacred supper* on the same footing. These are his words: 'It is beyond all reasonable doubt, that *baptism*, as a purifying rite, and the holy *supper*, as a solemn Jewish festival, were in use *before* their appointment as standing ordinances in the church *.'—So justly founded is that complaint of Mr. H. BRADBURY, who, when opposing the Socinians, and when speaking of baptism and the Lord's supper, says: 'Both these solemnities are represented as no more than the *fragments* of Judaism. As if there was any propriety in our Lord's telling the disciples, that *all power was given to him both in heaven and in earth*, only to recommend a scrap of an old religion! Or, as if the Apostle had any need to say, he had *received that of the Lord*, which he received by the *tradition* of his fathers †!'

Dr. DODDRIDGE, however, pleads *express passages* in the Mosaic law, for ceremonial purification by water. That such precepts there are, is frankly acknowledged: but will this prove the *proselyte bathing* to have been a divine appointment? To cleanse a Jew from legal defilement, was evidently a different thing from baptizing a Gentile, as a rite of admission into the church. Besides, the former was expressly appointed of God; but the latter is nowhere mentioned in divine law.—As to those expressions of Dr. DODDRIDGE, '*washed by sprinkling*;' they are never used, that I recollect, either in the Mosaic law, in sacred history, or in common speech. Nor do I think it pro-

* Vol. I. 278.
p. 50.

† *Necessity of Contending for the Faith.*

bable they would ever have been used, by any writer of reputation, had it not been for Infant sprinkling, and to keep the practice of it in countenance. For, to *sprinkle* a few drops of water upon any person or thing, and to *wash* the one or the other; are always, in common affairs, distinguished, and frequently contrasted the one with the other. ‘The word *wash* in English,’ says Dr. CAMPBELL, ‘when used as a neuter verb, without a regimen, is commonly, if not always, understood to relate to the *whole body**.’

Our author adds: ‘Even Dr. GILL allows that there were *baptisms* among the Jews for ceremonial *uncleaness*.’ He also produces Dr. GALE, who says; ‘That the Jews, on account of several kinds of pollution, used to purify themselves by *washing*, cannot be questioned.’ Whence he concludes; ‘Therefore it appears with superior evidence, from the testimony of these competent and unexceptionable witnesses, that baptism was well known, as a ceremonial, purifying rite, prior to the Christian æra; consequently, our Lord appointed a ceremony which was in use before, as a seal of the covenant to be applied to all who are initiated into the church †.’—Now this is demonstration--demonstration too, on the ground of our own concessions! So inadvertent were these Doctors as to acknowledge, that the Jews, long before our Lord’s incarnation, practised bathing for ceremonial purification, in obedience to *express* divine commands; by which they have conceded, that Gentile proselytes were admitted into the Jewish church by bathing, *without* a divine command and without *any evidence* of the fact! Nor is it less clear from what the conceding Doctors have said, that the proselyte baptism

* Note on John. ix. 7. † Vol. II. 230, 231, 232.

was a *seal* of the covenant: for my opponent's *therefore*, and *consequently*, prove it beyond a doubt.—Never was polemical writer better pleased with any concession made by opponents, than Dr. W. is in the case before us: yet never, surely, was there less reason for it!

As it is allowed by Pædobaptists themselves, that the Jewish proselyte baptism, by whomsoever introduced, was performed by *immersion*; it must have but an awkward appearance for any, who endeavouring to prove the lawfulness of *sprinkling the infants of Christians*, to aim at evincing that the Jews had a custom of *dipping those Gentiles who voluntarily renounced Paganism*. For, as a late writer has observed; ‘A law to *dip*, is not a law to *sprinkle*: a law for a man to *dip himself*, is not an authority for *another man* to *dip him*: a law to *dip instructed* proselytes, is not a law to *baptize infants*; a law to *wash the first convert* of a family, is not an authority to *wash all the descendants* of that convert: a law to *enjoin three things*, circumcision, washing, and sacrifice, is not fulfilled by a performance of only *one* of the three*.’ The observation of CHAMIER, in a similar case, will here apply: ‘*ille dicebat olim; Cum leonina non sufficeret, pellem vulpinam esse affluendam* †.’ A remark of J. G. CARPZOVIVS, respecting the argument for Pædobaptism from the Jewish proselyte bathing, shall conclude this particular. ‘*Sed male conclusum esset baptismo infantum, si non alio niteretur Achille* ‡.’

Dr. W. contends, that all the grants and privileges, if not expressly repealed, which were enjoyed under

* Mr. ROBINSON'S *History of Baptism*, p. 39. † *Panstrat.* Tom. IV. l. VII. Cap. xviii. § 17. ‡ *Apparat. Hist. Crit. Antiq. Sac.* Annotat. p. 47.

a former Œconomy, are continued under the immediately succeeding Dispensation. These are his words :
 ‘ Whatever benefits and privileges belonged to the
 ‘ former Dispensation, continue to flow on to the pre-
 ‘ sent, if not *expressly* repealed ; for the change of a
 ‘ Dispensation, of itself, is no adequate cause of their
 ‘ abrogation—Grants and privileges continue in force
 ‘ until repealed. Which repealing, if it be not either
 ‘ *express*, or arise from the nature of the case, in itself
 ‘ *plain*, can have no binding influence, that is to say,
 ‘ no existence at all—Since infants did actually make
 ‘ a part of God’s church at the time of delivering these
 ‘ prophecies [before mentioned,] and ever had been
 ‘ held in that relation from the beginning of the
 ‘ world ; it is evident that we ought to be influ-
 ‘ enced by nothing short of a *decisive contravention*
 ‘ from the Supreme Head of the church, to alter our
 ‘ conduct towards our offspring—We may as soon
 ‘ contrive an even balance possessed of the wonderful
 ‘ property of outweighing *something* with *nothing* !
 ‘ as to contrive a rule for excluding infants from the
 ‘ church of the New Testament, without an EX-
 ‘ PRESS *injunction* for so doing—Nothing can be ad-
 ‘ missible in evidence against Pædobaptist principles,
 ‘ —which does not *reject and excommunicate infants*
 ‘ *in the MOST EXPRESS AND UNEQUIVOCAL MAN-*
 ‘ *NER*—Does God ever say, *Baptism is NOT* to your
 ‘ infant children, though the promise is to them * ?—
 But if these positions, and the arguments by which he
 endeavours to support them, prove any thing, they
 prove too much ; as may appear by the following
 considerations.

* Vol. I. 237, 240, 260, 261, 315, 320. Vol. II. 317. See
 also, Vol. I. 272, 350, 351, 402. Vol. II. 197.

Were this way of reasoning against us conclusive, it would prove that the peculiarities, in general, of Judaism are yet in force: for very few of them are, in the New Testament, contravened in that *express, decisive, and unequivocal* manner, on which our author so much insists. Not here to mention the National form of the Jewish church, where does he find an ecclesiastical government, like that among the Jews, *expressly* prohibited? Where are the ancient *sacerdotal garments* unequivocally forbidden to Christian ministers? Where are those ministers decisively prohibited to claim a subsistence from their people, by the payment of *tithes*? For though, on his principles, they often perform the *priestly* work of purification, and frequently officiate at ‘the holy altar;’ yet I do not find him advance a claim to that *priestly* reward. In what Evangelist or Apostle does he meet with an *express* prohibition of the ancient ceremonial cleansings being practised in their *full extent*? Where does he find the observation of the *seventh-day sabbath* unequivocally contravened? Where, while the temple at Jerusalem was yet standing, does he find the *sanctuary services* decisively forbidden; or where does he meet with an *express* prohibition, in all cases, of *circumcision*? In what page of the New Testament does he find it *expressly* said, that the *places* where Christians meet for public worship, the *garments* in which ministers perform their solemn services, the *houses* in which the professors of Christianity dwell, and the *ground* which they cultivate, are not holy? Yet such were the grants and privileges, the prerogatives and honours, that belonged to the former Dispensation.—Perhaps he may say; A prohibition, as to each of these things, arises from the *nature* of the Christian Œconomy. To which it may be replied; Such is the constitution

416 *Principles of Pædobaptism*, [CHAP. VI. of the Christian church, and such is the law of baptism, as equally to forbid the conclusions which he infers. Besides, as to various of the preceding particulars, there are multitudes of professed Christians who deny that there is any such prohibition, and plead for their continuance under the present Dispensation of grace.

Reflecting on the assertions of my opponent, I am reminded of an argument that has been used, to prove the divine right of tithes. ‘We need,’ says the author of *The Snake in the Grass*, ‘no new commandment for [tithes] in the Gospel, if they are not *forbidden* and abrogated by Christ.’ To which Friend WYETH replies: ‘If they are not expressly commanded to be continued under the Gospel, they are not of force; that law being *temporary*, by which they were commanded, and now expired. It was adapted to the Economy of the Jews; made to answer that Dispensation---So that an *express* prohibition of tithes, in the Gospel, was no more necessary, than an express repeal of an Act of Parliament which was but temporary, and expires of course at the end of that term for which it was appointed *.’—Agreeable to this, is the language of Mr. CHARNOCK, when he says: ‘All laws do naturally expire, when the true reason, upon which they were first framed, is changed †.’ Nay, our author himself seems to proceed on the same principle, when, speaking of the Apostles, he says: ‘The extent to which [after the resurrection of Christ,] their commission reached, implied a dissolution of a former positive restriction ‡.’

The intelligent reader may easily perceive, that the reasoning of Mr. WYETH will apply, in all its

* *Sketch for the Snake*, p. 419. 420. † *Works*, Vol. I. p. 112. Edit. the first. ‡ Vol. II. 394.

force, to the case before us. For that interest which the infant offspring of Abraham's descendants had in the Jewish church and its prerogatives, being part of a temporary and less perfect Œconomy; must, in the nature of things, be of a temporary nature: nor could it, without a new divine charter, have an existence under the Gospel Dispensation, any more than the divine right of tithes.—To produce a new divine charter, however, our Brethren do not pretend. As well, therefore, might persons who are confessedly unregenerate plead their title to full communion with any particular church, on the ground of ancient privilege granted by Jehovah to the carnal Israelites, provided they were not guilty of some flagitious evil, or ceremonially unclean; as any contend that infants must be members of the church now, because they were so under the Jewish Œconomy. With equal reason may the members of a National church argue from the want of an express prohibition lying against an ecclesiastical constitution of that kind; as any of our opponents require an explicit divine declaration, that the church-membership of infants is now ceased. Such membership is, indeed, the very basis of National churches; but quite inconsistent with churches of the Congregational form*.—It must be acknowledged, however, that as Dr. W. has a manifest predilection for National churches under Congregational government, (but in what Utopia they are to be found, I am entirely ignorant;) so this argument is not expected to have any force with him. It may, notwithstanding, be considered in a different light by others of our Pædobaptist Brethren among the Protestant Dissenters.

* See *Pædobapt. Exam.* Vol. II. p. 30—46 *Essay on the Kingdom of Christ*, p. 13—

Dr. W. informs his reader, that the Baptists consider the following position as a general rule: ‘If the Scripture be *silent* about infants as the subject [subjects] of baptism, or even *not decisively express* in their favour, we are to take it for granted, that they were *not* baptized.’ A rule this, if I mistake not, which is well supported by the following words of Bp. TAYLOR: ‘He that affirms must *prove*. To him that denies, a *negative* argument is sufficient. For to a man’s belief a *positive* cause is required; but for his not believing, it is sufficient that he hath no cause*.’—In opposition to the preceding rule, however, and in the language of a martial hero, he replies: ‘To face this CANNON, however formidable, we venture to *plant another*—If the Scripture be silent about infants as the subjects of baptism, or even *not decisively express against them*, we are to take it for granted, that they WERE baptized with their parents †.’

Being quite astonished and confounded by the terrible explosion of this thundering piece of logical ordnance, the reader has no reason to wonder if I be, at present, entirely deprived of that ‘consummate prudence,’ for which, in the estimate of my opponent, I once was eminent: so that—! My trepidation abating, a sufficiency of mental capacity is just returned by which to perceive, that this formidable *cannon* is of such excellent metal, and so skilfully *planted*, that it will equally defend Infant baptism, and Infant communion. Nay, it is most happily adapted to protect the superstitions of Popery; even though they were attacked by the most powerful phalanx of Protestant arguments. With expectation of its doing execution, you may turn it, like a swivel gun, to whatever point of the compass you please.—Numerous are

* *Quætor Dubitant*. B. II. Chap. III. p. 384. † Vol. I. 280.
the

the presumptuous claims, and the hateful superstitions of Popery, as all Protestants will allow. But were we, from the *silence* of Scripture, or from the Scripture not speaking *decisively express* against the peculiarities of the Papal system; to take it for granted that such peculiarities were believed or practised in the apostolic churches, a great part of those haughty claims and abominable superstitions must be admitted.

That my less informed reader may know, to what sort of writers Dr. W. is obliged for this roaring cannon, I will transcribe a few lines from a nameless Roman Catholic author, who defies the opposition of Protestants in the following manner. ‘ You cannot show
 ‘ *one positive* argument against the *invocation of saints*,
 ‘ either from Scripture or from Fathers; not one
 ‘ against the doctrine of the *real presence, transubstan-*
 ‘ *tiation, veneration of images* upon account of their
 ‘ representations; not one against the *number* of sacra-
 ‘ ments; not one to prove communion under *both kinds*
 ‘ to be indispensable; or that children dying without
 ‘ baptism are *saved*. In a word, you cannot show one
 ‘ *positive* argument against any one doctrine of our
 ‘ church, if you state it right. All you can say, is,
 ‘ *It does not appear to us out of Scripture: It does not*
 ‘ *appear to us from antiquity.* Show us, you say, your
 ‘ *authentic records, your deeds of gift, your revelation,*
 ‘ *and we will believe:* as if an uninterrupted possession
 ‘ were not sufficient *.’

I will now present my reader with the language of an old Nonconformist, when silencing this Popish cannon. Thus, then, Mr. WEST; ‘Cavil: We have
 ‘ brought never a positive Scripture that says, *There is*
 ‘ *no such place as purgatory:* and an huge outcry is on-

* *Vindicat. of Bishop of Condom's Exposit. of Doctr. of Cathol. Church,* p. 111, 112.

‘such occasions taken up against our *negative* way of
 ‘arguing against a doctrine that they positively profess
 ‘—Truly, on *their* part it lies to have given us *posi-*
 ‘*tive* and *express* Scripture for purgatory, that would
 ‘impose it on us as a positive article of faith—It seems
 ‘absurd to provoke to positive express Scripture against
 ‘every chimera that may come into men’s heads a
 ‘thousand years after the Scriptures were writ: for so,
 ‘if any man should assert, especially if many should
 ‘agree to it, that MAHOMET is a true prophet, or
 ‘that the moon was a mill-stone, or whatever else can
 ‘be supposed more unlikely; I am bound to subscribe
 ‘to it, except I can bring *particular, positive, express*
 ‘Scripture against it *.’

Thus also Mr. VINCENT ALSOP, when writing
 against a Protestant Episcopalian: ‘It had been im-
 ‘possible that all negatives should be expressed, *Thou*
 ‘*shall not stand upon thy head: Thou shalt not wear a*
 ‘*fool’s coat: Thou shalt not play at dice, or cards, in the*
 ‘*worship of God*: but thus [Dr. GOODMAN] thinks
 ‘he has made good provision for a safe conformity
 ‘to the ceremonies; because it is not said, *Thou*
 ‘*shalt not use the cross in baptism: Thou shalt not use*
 ‘*cream, oil, spittle: Thou shalt not conjure out the*
 ‘*devil*. At which back-door came in *all the supersti-*
 ‘*tious fopperies of Rome*. And with this passport we
 ‘may travel all over the world; from Rome to the
 ‘Porte, from thence amongst the Tartars and Chinese,
 ‘and conform to all: for perhaps we shall not meet
 ‘with one constitution that contradicts an *express* law
 ‘of Scripture †.—Such, in the last century, was the
 language of Protestant Dissenters, when opposing the
 abominations of Rome, and the unscriptural rites of

* *Morning Exercise against Popery*, p. 230. † *Sober En-*
quiry, p. 345, 346.

the English Ecclesiastical Establishment. Such, on similar occasions, is the language of Protestant Non-conformists now. Our author, however, though of that denomination, has avowed his opinion to be quite the reverse, in reference to Infant sprinkling.

Let us take another view of this terrible, polemical, Popish cannon; and compare it with a Protestant axiom of our author's, to which I cordially accede. '*If the Scripture be silent about infants as the subjects of baptism, or even not decisively express against them, we are to take it for granted, that they were baptized with their parents*'—is the dreadful cannon, in its length, its bore, and its elevation. '*As nothing should be considered as an established principle of faith, which is not in some part of Scripture delivered with perspicuity; so that perspicuity should be sought for principally where the point in question is most professedly handled*'—is the axiom to which I refer. Now, reader, what think you? Will the axiom silence the cannon, or the cannon demolish the axiom? For one thing is plain; there is no harmony between them, and they are in a state of hostility. If the cannon be heard, the axiom falls: and if the axiom be permitted to operate, the cannon must be silenced.—This cannon, being manifestly cast at Rome, intended only for that meridian, and quite inimical to the grand principle of Protestantism; it is to me a '*latent mystery*,' how a Protestant Dissenter could honourably have it in his possession. It is, however, still more extraordinary, that a Congregational Nonconformist should so confidently avow the *use* of such a Popish cannon. Besides, as this polemical engine roars aloud, *Prove a negative!* and as our author professedly declines any such task; it seems a little unfair, that he should impose a burden of that kind upon us. But I recollect his telling us, that

‘wonders

* wonders never cease ;' and that the necessities of Infant sprinkling are *very great*.

Still further to support the cause of Pædobaptism, Dr. W. 'shows his opinion' respecting the *church*, or kingdom of Christ : which opinion, if I understand it, is much more suitable to ancient Judaism, than to Christianity—to the Israelites, under their Theocracy; than to Christians, under the spiritual dominion of the King Messiah. Thus he expresses himself: 'Christian kingdoms are the *Lord's* in a sense similar to that in which Israel was *his* ; with this difference, that the yoke of Mosaic ceremonies should be removed, and a spiritual evangelical worship introduced—Our Lord speaks of the kingdom of God being transferred from ONE *nation* to ANOTHER *nation*. Now what less can we infer hence, than--that the kingdom of God was not abolished but transferred from one people to another--and that the NATIONAL *ap-pect* of the former (at least so far as to include the children with their parents) should be the subject matter of the transfer?—The preaching of the gospel—was not what [the unbelieving Jews] once possessed and gloried in ; but their *National Adoption*, their *church state* and *privileges*---and therefore what was taken from them was their *church state*---From this they were *broken off*,--and to *this* the Gentiles were *adopted*. The fall of the one, became the riches of the other. What the one *fell from*, the other was *promoted to*; and what can this be, but their *church state* as a body of people?—It has been I think demonstrated—that the Christian church both of Gentiles and Jews, must, according to [Paul,] be made up in A GREAT MEASURE of *infants and children*. That is to say, the gospel ministry, or dispensation *designs* and *intends*, in its own nature, nothing short of this—Pleasing thought ! that every time I baptize a child, I am add-

‘ing to the number of Christ’s visible subjects—It
 ‘ [will not] follow, that because believers and peni-
 ‘ tents are represented as suitable subjects of the Re-
 ‘ deemer’s kingdom, therefore *no other* part of the hu-
 ‘ man race are to be so reckoned *.’—Again: ‘It ap-
 ‘ pears [from ancient prophecies,] that the Messiah’s
 ‘ kingdom, in its *external* aspect should have kings
 ‘ and their subjects, or *whole nations*, AS SUCH, includ-
 ‘ ed in it: [and] that, in some future period this
 ‘ should be *universally* the desirable case—That [the
 ‘ conversion of Egypt and Assyria] would be *national*,
 ‘ and *not confined to adults only*†.’

Now, reader, what say you to this? Is it not, in our
 author’s language, ‘*curious* intelligence?’ But, grati-
 fying to curiosity as it may be, the sentiments are, to
 use a favourite expression of my opponent, a little too
 deeply *tinged* with ancient Judaism to obtain assent.
 For here we are taught, That faith and repentance
 are not necessary to constitute persons real subjects of
 our Lord’s kingdom—That there is no difference be-
 tween the members of the Christian church, and that
 of the Israelites—That the church of Christ consists,
 in a great measure, of infants and children—That the
 Jews having forfeited their national adoption, the Gen-
 tiles in general have succeeded to it—That the Na-
 tional form of the Old Testament church, is transfer-
 red to that of the New Economy—That secular
 kingdoms, in which Christianity is professed, are the
 Lord’s, in a similar sense to that in which the Jewish
 people were his—And that the Messiah’s kingdom in-
 cludes *whole nations*, AS SUCH.—Now, if to these par-
 ticulars you add, an external covenant, various degrees
 of relative holiness, proselyte baptism, the Lord’s sup-

* Vol. I. 267, 268, 269, 362. Vol. II. 339, 395. † Vol.
 I. 263, 264.

per as a Jewish festival, ceremonial purification by water, and consider the Lord's table under the character of a *holy altar*; all which our author mentions, and for all, except the last, he expressly pleads; you have a tolerable body of *Judaism*, to which he gives the name of *Christianity*. I said, of *Judaism*: and if you except those two particulars, *proselyte baptism*, and the *Lord's supper*, (the latter of which, by a gross misnomer, he calls a *JEWISH festival*;) it will be a body of *ancient Judaism*. It has been commonly believed by Protestants, that the Jewish system of rites and external privileges, has long been *antiquated*: but, according to the decisive opinion of Dr. W., the Christian code is, only a *corrected* and *improved* edition of that ancient system! Of such an idea must Infant sprinkling avail itself, in order to stand its ground!—Elsewhere, however, he says; ‘Christ is a king, and his church is a kingdom, *but NOT OF THIS WORLD*—The Gospel church is a *select body of people*, of which Christ is the head—The world and the churches of Christ are —dangerously intermixt! May he whose fan is in his hand, by his word and spirit in his churches, separate the chaff from the wheat*.’

Further: My opponent maintains, that as Jehovah, under the former Dispensation, was the God of unconverted Jews; so now ‘he may be A GOD to any,’ whether they ever be born again or not. He tells us, the Lord may declare he will be A GOD to me, and mine; without warranting me to conclude that I am possessed of grace, or a person actually justified—He is *my God*, that I may believe—The Lord proclaims himself *our God*, and gives us his covenant and the seal of it, that we—might be induced

* Vol. I. 136, 407, 408. MORRICE'S *Social Relig.* Note, 71.

‘to become his people — The ordinance [of baptism] is a seal of the first promise, or a confirming token of initiation into that state wherein we may say, *The Lord is our God, and we are HIS PEOPLE* *.’ — But that, under the Gospel Dispensation, any unregenerate person is warranted to call Jehovah *his God*, is contrary to the tenour of the New Covenant, and confounds the Jewish, with the Christian Economy †. — President EDWARDS has justly observed, that the Jewish Dispensation ‘was, as it were, an *external and carnal* covenant ‡:’ yet my opponent argues as if it were still in force. On a gross mistake of the same kind Roman Catholics proceed, in defence of their superstitions: pretending, says Mr. GEE, that our ‘worship must be of the same nature and kind with the Jewish worship, because it was to succeed it.’ But this, as he truly observes, ‘is so far from being good reasoning, that the contrary may be rather inferred from it. It is certain that spiritual circumcision succeeds the carnal, and the unction with the Spirit that with oil §.’ — This reminds me of the following remark made by the learned BASNAGE: ‘Of all religions, there is none that is more enriched with the spoils of Judaism, and that has adopted more of its ceremonies, than the Roman ||.’ To which I will add, of all the dogmas that are held by any class of Protestant Dissenters, there is not one so much beholden to ancient Judaism for support, as Infant sprinkling; and, of all its defenders that I have perused, none have proceeded such extravagant lengths on that ground as Dr. W. But, were not the New Testament and the

* Vol. I. 207, 357. (Note) Vol. II. 235, 242, 243. † Jer. xxxi. 31—34. Heb. viii. 8, 9. See my *Essay on the Kingdom of Christ*, p. 14—24. ‡ *On original Sin*, Part IV. Chap. iii. p. 429. § *Preserv. against Popery*, Title VI. p. 102. || *History of the Jews*, B. VII. Chap. xxii. § 16.

Christian Œconomy absolute strangers to Infant sprinkling; why should my respectable opponent so often appeal to the Old Testament, and to the Mo-
saic Dispensation, for the principal support of his
cause? The fact is, that ceremony is much more
congenial to Judaism, than to primitive Christianity.
Nay, in the practice of Infant sprinkling, there are
various particulars which, as a learned Pædobaptist
acknowledges, were borrowed from ancient Pagan-
ism*.

In opposition to my opponent's course of argument
from ancient Judaism, and to his notions of our Lord's
kingdom, I would lay before the reader a few extracts
from Pædobaptists. ANONYMOUS: 'If Christians
' must measure their worship according to the insti-
' tution and ceremonies of the Jews, it is needful
' that, either they imitate them in all things; or else
' that some Œdipus resolve this riddle, hitherto not
' resolved, to wit; *What is moral and imitable in* [that
' church-state, and] *those ceremonies, and what not* †?'
Dr. OWEN: 'When God would take the posterity
' of Abraham into a new, peculiar church-state, he
' did it by a solemn covenant—This covenant is at
' large declared, Exodus the twentieth—This was that
' covenant which was to be abolished; whereon the

* SPERLINGIUS is the author to whom I refer, and his lan-
guage is as follows, 'Qui unquam baptizatus vidit nostra, non
' negabit eadem in *αμφιποδῶν* acta esse: nam et ibi lustrationes, et
' baptismi, nominum impositio, et susceptores ac testes, munera iti-
' dem convivia *σπιρῶν*, qui *transierunt ab Ethnicis ad Christianos*,
' postquam baptismo quoque liberos suos lustrare jussi sunt a Christo
' et Apostolis eius, illorumque mores assuetos suos quodammodo
' fecerunt.' *De Baptismo Ethnicorum*, Cap. XV. p. 180, 181. Vide
BUDDEI *Miscel. Sac.* Tom. III. p. 7, 275. LOMEIERI *De Vet.*
Instrat. Synag. Cap. XXVII. Zutph. 1709. and Mr. ROBIN-
SON'S *History of Baptism*, p. 418—421. † In Mr. TOMES'S
Anti-pædobaptism, Part II. p. 15.

‘ church-state that was built thereon, *was utterly taken away*—Upon the removal therefore of this covenant, and the church-state founded thereon, *all duties of worship and church privileges were also taken away; the things substituted in their room BEING TOTALLY OF ANOTHER KIND*—The privileges of this [ancient] church-covenant were in themselves *carnal only*, and no way spiritual, but as they were typical; and the duties prescribed in it were burdensome, yea, a yoke intolerable—At the coming of the Messiah there was not one church taken away, and another set up in the room thereof; but the church continued the same *in those that were the children of Abraham*—ACCORDING TO THE FAITH*.—The same author, when arguing against the temporal support of Christian ministers by the payment of tithes, very justly says: ‘ The change made in the way of maintenance, pretended so disadvantageous unto ministers of the gospel, is no other but a part of that *universal alteration*, wherein carnal things are turned into those that are more spiritual, which was made *by the bringing in of the kingdom of Christ*. And if ministers may complain that they have by the Gospel lost the former allotment of sacred officers in *tithes*, the people may as well complain that they have no inheritances in the land of Canaan. But he is unworthy the name of a minister of the gospel, who is not satisfied with what our Lord hath ordained in every kind. And as for those who indeed think better of what was in use in Judaism or Heathenism, than what is warranted by the Gospel, I shall not debate the matter with them. Wherefore as yet I judge, that the taking of the maintenance of sacred ministers from

* *Nature of a Civil Church and its Gov.* p. 25, 26. *On Epist. to the Heb.* Vol. 1. Exercitat. VI. § 6.

‘the law of a carnal commandment, enforcing of it, charging it on the grace and duty of the church, is a *perfective alteration, becoming the SPIRITUALITY AND GLORY OF THE KINGDOM OF CHRIST* *.’ A sufficient answer, this, to all that is urged against us, on the ground of our sentiments representing the Christian Œconomy as less favourable respecting the privileges of infants, than the Jewish Dispensation was.—In another of his useful publications, he says: ‘This is certain, that [the] kingdom of Christ in the world, so far as it is external and visible, consists in the *laws* he hath given, the *institutions* he hath appointed, the *rule* or *polity* he hath prescribed, with the *dē. observance* of them. Now all these do make, constitute, and are the church-state and worship enquired after. Wherefore, as Christ always hath, and ever will have, an invisible kingdom in this world, in the souls of elect believers, led, guided, ruled by his Spirit; so he will have a visible kingdom also, consisting in a *PROFESSED, AVOWED SUBJECTION unto the laws of his word* †.’

Dr. SNAPE, in the Bangorian Controversy, having said; ‘The unconverted of all denominations, Jews, Turks, and Infidels—are all within the borders of [Christ’s] kingdom:’ Dr. WHITEBY replies, ‘Thus Christ’s kingdom is not only *of the world*, but includes *all the kingdoms of the world*—The devil, when he showed him *all the kingdoms of the world*, showed him only his own dominions—Let me ask the Doctor, what kingdom Christ hath, where he hath not one subject, but only such enemies, *would yet he should reign over them*? Or what kind of subjects they are, who will not own him to be King at all? Or what

* *On the Epist. to the H. b.* Vol. III. p. 128. † *Enquiry into the Orig. Nat. of Evangel. Churches*, p. 169.

‘King is he over them to whom he hath not given
‘one law *?’

To these quotations I will subjoin the testimony of my opponent; who tells us that, in the kingdom of Christ, ‘the yoke of Mosaic ceremonies [is] removed, and a spiritual worship introduced.’ In his *Letter to Mr. DAVID LEVI*, he also says: ‘The Apostles inculcated the *abolishment* of the Mosaic Dispensation†.—This we cheerfully grant; and his language suggests the idea of a *total ablation*, so far as relates to the *positive rites and privileges* included in that Dispensation. But if it be a fact, that the *National* ~~form~~ of the Mosaic church is transferred to the kingdom of Christ; that there is *no difference* between the proper subjects of this kingdom, and the members of that church; that an *external* covenant, various degrees of *relative holiness*, and *ceremonial purification* by water, yet exist—if it be a fact, that Gentile proselytes, with their infants, were admitted into the Jewish church by *baptism*, and that this warrants a similar practice under the Christian Economy; and, finally, if, like the Jews of old, persons who have been baptized, though yet in their sins, be authorized to call Jehovah *their God*, and themselves *his people*, as our author maintains; how can the Mosaic Dispensation be considered as *abolished*, while so many of its peculiarities are continued, and flourish in all their vigour? Various of these peculiarities, it is manifest, entered into the *essence* of that Dispensation; and, therefore, if they still exist, its abolition can be no more than *partial*. But if so, my opponent, when he ‘takes another turn’ with us, must be so kind as to ‘show his

* *Answer to Dr. SNARE'S Second Letter*, p. 25, 26. † Vol. I. 267. *Abridgement of Dr. OWEN on the Heb.* Vol. I. p. 359.

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 ‘opinion,’ *how much* of that ancient Œconomy is
 abolished, and *what part* of it remains in force.

Dr. W., being professedly a Protestant Dissenter, is
 aware of an objection to the course of his argument,
 respecting the visible kingdom or church of Christ;
 which objection he states and answers in the follow-
 ing manner. ‘If the above prophecies [on which he
 ‘had argued] refer to *national conversions*, does not
 ‘that lead to *national churches*? And what then be-
 ‘comes of the Dissenting and Congregational plan?
 ‘I reply, that a National Establishment, if WELL OR-
 ‘DERED, appears more agreeable to the prophetic
 ‘passages we have been considering than the Antipa-
 ‘dobaptist plan; nay more agreeable to the general
 ‘tenor of Revelation. I say, *well ordered*; for, in the
 ‘present case, the question is not how they *are*, but
 ‘how they *may be* established. Nor does there appear
 ‘any irreconcilable difference between a NATIONAL
 ‘*Establishment and CONGREGATIONAL Discipline* *.’
 —The following exclamation of my opponent will
 here apply: ‘Astonishing language from a British
 ‘divine, a PROTESTANT DISSENTER †!’

*A NATIONAL Establishment, and CONGREGA-
 TIONAL Discipline!* ‘Wonders never cease,’ and ‘*la-
 ‘tent* mysteries’ abound! A mystery, this, not only to
 me, but also to persons much wiser than I. Nay, there
 is reason for strong suspicion that it is a mystery to all,
 except our author: so that unless he ‘take another *turn*
 ‘with us,’ and further ‘show his opinion,’ there is too
 much ground of apprehension that the wonderful se-
 cret will die with him. That Dr. OWEN was not
 acquainted with it, seems highly probable from the
 following words: ‘There is but *one* sort of churches

* Vol. I. 273. † Vol. II. 377.

‘institu-

'instituted by Christ and his Apostles; but *national*
 'and *parochial* [much more, then, *Congregational*]
 'churches differ in their *whole kind*, and therefore can-
 'not both of them be of a divine original*.'—In an-
 other of his works he says: 'Our first enquiry being
 'concerning *what sort of persons* our Lord Jesus Christ
 'requireth and admitteth to be the *visible subjects* of
 'his kingdom, we are to be regulated in our deter-
 'mination by respect unto his honour, glory, and the
 'holiness of his rule. To reckon such persons to be
 'the subjects of Christ—who would not be tolerated,
 'at least not approved, in a well governed kingdom or
 'commonwealth of the world, is highly dishonourable
 'unto him. *But it is so come to pass, that, let men be*
 '*never so notoriously and flagitiously wicked, until they*
 '*become the pests of the earth, yet they are esteemed to*
 'BELONG TO THE CHURCH OF CHRIST—Howbeit,
 'the Scripture doth in general represent the kingdom
 'or church of Christ, to consist of persons called *saints*,
 'separated from the *world*, with many other things of
 'an alike nature—And if the honour of Christ were
 'of such weight with us as it ought to be; if we un-
 'derstood aright the nature and ends of his kingdom,
 'and that the peculiar glory of it, above all the king-
 'doms in the world, consists in the *holiness* of its sub-
 'jects, we would duly consider whom we avow to be-
 'long thereunto—If there be no more required of any
 'as unto *personal qualifications*, in a visible uncontroul-
 'able profession, to constitute them subjects of
 'Christ's kingdom, and members of his church, but
 'what is required by the most righteous and severe
 'laws of men to constitute a good subject or citizen,
 'the distinction between his *visible kingdom*, and the

* *Enquiry into Orig. Nat. of Evangelical Churches*, Preface, p. 45.
 'king-

‘kingdoms of *this world*, as unto the principal causes
 ‘of it, IS UTTERLY LOST—*Regeneration* is expressly
 ‘required in the gospel, to give a right and privilege
 ‘unto an *entrance* into the church or kingdom of
 ‘Christ; whereby that kingdom of his is distinguish-
 ‘ed from all other kingdoms in the world, unto an
 ‘interest wherein never any such thing was requir-
 ‘ed *.’—Thus Dr. ISAAC CHAUNCEY: ‘The found-
 ‘ation part of a visible church, is the *credible profes-*
 ‘*sion* of faith and holiness †.’—Such, in the last cen-
 ‘tury, were the principles of these Congregation-
 ‘al Pædobaptists, relative to the visible church of
 ‘Christ; and ‘*plump* against’ our author.—Modern
 ‘Independents also teach, that the Lord Messiah has
 ‘not left a concern of such importance as the constitu-
 ‘tion of his churches undetermined; but directed his
 ‘Apostles to leave in their writings a *pattern*, accord-
 ‘ing to which it was his pleasure all his churches in
 ‘future ages should be formed. That the first churches
 ‘were *Congregational* or Independent; and that every
 ‘other plan [is] unscriptural, and a presumptuous de-
 ‘viation from the declared will of the Lord ‡.’

Nay, even Mr. JOHN NEWTON, though a minist-
 ‘ter in the National Establishment, and though he re-
 ‘present the visible church of Christ, taken in ‘the
 ‘large extent, as comprizing all who call themselves
 ‘by his name, and who profess to receive his gospel;’
 ‘yet says, this nominal church ‘is *not* the proper sub-
 ‘ject of Christ’s government, as he is the king of
 ‘saints:—for his kingdom is a *spiritual kingdom*,
 ‘which none can understand—and his rule is a *spiri-*
 ‘*tual rule*, which none can receive or obey, until
 ‘born from above, and made new creatures by

* *True Nature of a Gospel Church and its Gov.* Chap. I.

† *Uti supra*, Preface. ‡ Dr. MAYO’S *Apology and Shield*, p. 68.

‘the

‘ the power of his Spirit—As for the unregenerate, they are a mere *caput mortuum*, differenced from the world which lies in wickedness, in nothing but a name *.’ How, then, can they be considered as being at all the subjects of our Lord’s dominion, except with regard to his common Providence—that Providence which extends to *all* mankind?

The subsequent language of Dr. GOODWIN is much to our purpose. ‘ If it be said, that—when churches should multiply to a *nation*, then the government [of them] is to be suited unto that nation, as such, We reply, first, When we see whole nations *truly Christian*, an answer is to be given. Secondly; God saw it would fall out otherwise with his saints in the New Testament, that they would still be redeemed *out of nations*; therefore still suited his government to his own design. Thirdly; If in his Providence he foresaw the nations, being turned to him, should have an answerable government as the Jews had, he would have given rules answerable †.’—Hence it is evident, that though Dr. GOODWIN had made Christian churches and their government the subject of his close attention, yet he had no idea of *national* churches being warranted by the New Testament. Much less had he learned to connect the idea of a *National* church and *Congregational* government; which, to Dr. W., is quite familiar. Yes, it would be easy for him to ‘ show his opinion,’ for instance, how the Church of England, which is considered as consisting of nearly *ten thousand* parishes, might be governed on the Congregational plan, and by the same kind of discipline as that which is exer-

* In Dr. MAYO, *ut supra*, p. 105, 106. † *Government of Churches of Christ*, B. I. Chap. x. p. 89.

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 cised in his own Independent congregation. But, for
 this *desideratum*, this *arcanum* in ecclesiastical polity,
 the public must be contented to wait, until he 'take
 ' another *turn*' with the Baptists.

Excellent as our author's latent plan of a National
 church, under Congregational government, may be in
 his own esteem; there is reason to suspect, that the
 discipline must be *very different* from that which is
 required in the New Testament, and of a *coercive*
 kind. Relative to this particular, when describing
 the primitive discipline of Christian churches, and the
 consequent corruption of it, Dr. OWEN says: 'As the
 ' rule of the church, in those by whom it is exercised,
 ' is merely *ministerial*, with respect unto the authority
 ' of Christ, his law, and the liberty of the church,
 ' wherewith he hath made it free; so in its nature it
 ' is *spiritual*, purely and only. So the Apostle affirms
 ' expressly, 2 Cor. x. 4, 5, 6. For its *object* is spiri-
 ' tual; namely, the souls and consciences of men,
 ' whereunto it extends, which no other human power
 ' doth: nor doth it reach those other concerns of men,
 ' that are subject unto any political power. Its *end*
 ' is spiritual; namely, the glory of God, in the guid-
 ' ance and direction of the minds and souls of men, to
 ' live unto him, and come to the enjoyment of him.
 ' The *law* of it is spiritual; even the word, command,
 ' and direction of Christ himself alone. The *acts* and
 ' *exercise* of 'it—are all spiritual, merely and only.
 ' Neither can there be an instance given of any thing
 ' belonging unto the rule of the church that is of an-
 ' other nature. Yea, it is sufficient eternally to ex-
 ' clude any power, or exercise of it, any act of rule
 ' or government, from any interest in church affairs;
 ' that it can be proved to be *carnal, political, despotic,*
 ' *of external operation*, or not entirely spiritual—The
 ' change

‘*change of this government of the church, fell out and was introduced gradually, upon an advantage taken from the unmeetness of the people to be lead under this spiritual rule. For the greatest part of them that made up Christian churches, [which must necessarily be the case with my opponent’s National churches, whether under Congregational, or any other form of government,] being become ignorant and carnal; that rule which consists in a spiritual influence on the CONSCIENCES of men, was no way able to retain them within the bounds of outward obedience, which was at last only aimed at. There was, therefore, another kind of rule and government judged necessary to retain them in order and decorum. And it must be acknowledged, that where the members of the church are not in some degree spiritual, a rule that is merely spiritual will be of no great use unto them *.*’

Let us now hear Mr. TOWGOOD, who is pronounced by our author, ‘no mean writer †.’ This *Dissenting Gentleman*, when addressing himself to Mr. WHITE, speaks as follows. ‘Your notion of our being *true members of the Church of England, de jure, though we are not, and will not be, de facto*, is a refinement indeed, and quite surpasses my comprehension. I thought it entered ESSENTIALLY into the idea of a *church*, that it is a society of *volunteers*, a company joined together in certain acts and professions by *common consent*; and that, without, much less against, his own agreement and consent, no man could, with truth, be styled a *member* of any church. All persons living in Christendom, may be said to owe Jesus

* *True Nature of a Gospel Church and its Govern.* p. 163, 164.
See also Dr. OWEN’s *Theologoumena*, L. VI. Cap. viii. § 3.
Brem. † Vol. II. 75.

‘Christ obedience and submission, with infinitely greater reason than all the people of England can be said to owe it to the Church: but does it therefore follow that they are all, *de jure*, if they will not be *de facto*, true members of the church of Christ? What, those who openly renounce Christ, declare him an impostor, and utterly disavow obedience and subjection to him, can such, with any truth or propriety, be styled *true members* of his church! Strange divinity indeed*!—Yes, it is really strange; yet manifestly included in Dr. W.’s notions respecting relative holiness, the visible Gospel church, and National churches!

Let us now see, whether, with regard to this particular, as well as in other things, our author be not inconsistent with himself. Thus he speaks: ‘The Gospel church is a *select* body of people of which Christ is the head, and each person of which it is composed is a member †.’ But how can this apply, either to his idea of the visible church at large, or to one that is national? Supposing all the inhabitants of England and Wales, for instance, to be what he calls a *well ordered* National church, and under *Congregational* government; yet it could not apply, without confounding the *church* and the *world*, the members of Christ and the children of Satan.—He tells us, that Christ ‘exhibits himself—as a complete *covenant* head, to his *visible* church, and therewith a corresponding communion ‡.’ But does our Lord exhibit himself to be *what he is not*? Or, is he a *covenant* head to whole nations, as such? Or, have those who are enemies to his grace and government, any *communion* with him? Now, if the affirmative of these

* *Diffent from the Church of England Justified*, p. 130.
 † Vol. I. 407, 403. ‡ Vol. I. 125.

particulars be absurd, my opponent is not far from being '*plump* against' himself.---Again: Mr. MORRICE having represented one of the speakers in his dialogue on *Social Religion* as complaining, that ungodly persons could perceive little or no difference between members of churches and themselves; Dr. W. has the following *Note* upon it. 'Would to God that 'this were not a prevailing evil, in the present day, 'when *the world and the churches of Christ* are so 'DANGEROUSLY INTERMIXT! May he whose fan is 'in his hand, by his word and Spirit in his churches, 'separate the *chaff* from the wheat*?'---Little did I suspect, upon my first reading of this *Note*, that the respectable Annotator would plead for Pædobaptism on the principle here opposed!---a principle, which actually confounds the church of Christ, with the world that *lies in wickedness*—a principle, which leads us to consider the world, wherever Christianity is professed, though in its most corrupt state, as absorbed by the church. Yet so it is! for Pædobaptism must be supported, whatever become, either of Congregational churches, or of consistency!

Dr. W., I observe, often and strenuously pleads for the right of infants to baptism, on the ground of their previous *membership* in the visible church; and yet frequently speaks of their being *introduced* into that same church, by baptism. With regard to the *former*, his language is; 'So far is [baptism] from saving a 'soul, *ex opere operato*, that it does not even *constitute* 'a visible subject or member, but only *recognize* one '—Baptism being the seal of God, [is] to be applied 'to all the subjects of the visible gospel kingdom—It 'is sufficient [for special membership, that persons]

* *Social Religion*, p. 71.

‘ have been *recognized* general church-members by baptism—In reference to baptism we may say, it *belongs* to the first [degree of membership,] but *makes* the second *;’ with many other things of a similar kind.—Respecting the *latter*, he says: ‘ It [baptism] is a solemn recognition of the fitness of the baptized *to be* a subject of that kingdom [of Christ]—God—*uses* and dignifies this ordinance for the purpose of displaying his wonderful condescension and grace *to* every subject, *introduced* through this avenue *into* the *visible Christian kingdom*—Baptism—includes a relative change of state; *thereby* the subject, is *trans-*lated, ministerially, from a state of distance to a state of nearness; is *separated* from the world and *joined to* the universal church—We contend that baptism is the rite of *admission into* the universal church of Christ, or general body of Christians—The ceremony of *admission into* the church is indeed altered by our Lord’s positive authority, *Profelyte all nations BAPTIZING them* †;’ and in many other places he speaks to the same effect.

But how, in the name of consistency, are these things to be reconciled? According to my opponent, the persons of whom he speaks, whether adults or infants, *are* the subjects of our Lord’s kingdom—*are* members of the visible church; and, therefore, should be baptized. On the other hand, they are fitted *to be* subjects in that kingdom—to *be* joined to the visible church, or *to be* admitted into it; and, consequently, are entitled to baptism!—These manifest inconsistencies Dr. W. endeavours to harmonize, by the use of several distinctions relative to church-membership, of which he makes *three* degrees. But why, it may

* Vol. I. 122, 220, 368, 409. See also p. 293, 300. † Vol. I. 122, 129, 220, 367. Vol. II. 232.

be justly asked, is not the *gradation* in church membership equal to that in relative holiness, for which he so earnestly pleads, and of which he makes *five* degrees besides an *et cætera*? He might, indeed, with equal countenance from the Christian Œconomy, have made *fifty*: and with regard to his *first* degree of church-membership, it is, if I mistake not, equally without foundation. Relative to that, however, he speaks as follows: ‘Persons are often called *church-members* in this controversy, when they are so only *de jure*, or *quoad debitum*. And in this sense we regard all adults *before* baptism, who nevertheless *may* be lawfully baptized. The infant children of professing Christians, those of our opponents not excepted, we also regard as church-members in the same sense, though not baptized. And we cannot but consider this circumstance with pleasure and gratitude, that there is *one degree* of church-membership, that which is *quoad debitum*, which it is out of the power of men to deprive them of*.’

Persons, in this controversy, are often CALLED church-members. Yes; without *proving* them to be so. For Pædobaptists to *call* the persons to whom he refers members of the Christian church, is one thing: for the Apostles to represent them in that light, is another. It, therefore, behoves Dr. W. to evince the latter, before his distinction deserves regard.—*Are often called in THIS controversy.* True; and not in *any other*, that I recollect. But the exigences of Pædobaptism are so great, as to require distinctions that are hardly ever used on any other subject, and every assistance that can be procured.

Persons are called church-members, when they are so only DE JURE. Then the denomination is a gross mis-

* Vol. I. 408.

nomer: for while it regards *de jure*, it expresses *de facto*. As well might Dr. W. have said; All the Negroes in our West Indian Islands are *freemen*, being so *de jure*;—and we cannot but consider this circumstance with pleasure and gratitude on behalf of those oppressed fellow-mortals, that though they are the most perfect slaves upon earth, there is *one degree* of personal and civil freedom, which it is out of the power of their cruel masters to deprive them of.

Dr. W. adds: ‘The propriety of their being denominated *members* of the church—arises hence, ‘That they actually possess the qualifications of members, and therefore *are so* in the *Divine estimation*, ‘and *ought* to be so in ours, though, *quoad eventum*, ‘they may never be baptized*.’ But do they not, on his principles, actually possess equal qualifications for *baptism*, though unbaptized? Why, then, may we not say; As they actually possess the qualifications for baptism, they are, in the Divine estimation, baptized; and *ought* to be so in ours, though, *quoad eventum*, they may never be baptized. Never, surely, did ‘the logical world’ behold a more excellent argument!—Or, according to the preceding illustration, thus: The propriety of denominating the enslaved Negroes *freemen*, antecedent to their being legally recognized such, arises hence; They, not having committed any civil crime, actually possess the *qualifications* of freemen: and, therefore, *are so*, in the Divine estimation, and ought to be so in ours; though, as to the event, and through the injustice of their petty tyrants, they may die the most abject slaves.—*They possess the QUALIFICATIONS of members. They, who?* why, according to Dr. W., not only infants, but also

the vilest profligates upon earth; even those who, as the pests of society, are *completely qualified* for the halter.

But had our author proved that infants are born members of the visible church, it would not thence have been inferible, independent of a divine precept, or an apostolic example, that it is our duty to baptize them. For, as baptism is a positive institute, and as the baptismal statute, if there be any law for our direction, is the rule of administration both as to mode and subject; so, if infants be not included in that statute, they cannot have any more claim to baptism, than they have to partake at the Lord's table.—Zealots, however, as Dr. W. is for the church-membership of infants, his view of their privileges resulting from that relation seems, in comparison with the sentiments and conduct of many others, to be very contracted. For though, according to his 'opinion,' baptized infants are invested with *two degrees* of membership, with *several degrees* of relative holiness, and with *moral qualifications* in abundance; yet he does not plead, with the Greek Church, and with some of our English authors, for Infant communion. Nor does he, that I have observed, speak of infants, though possessing *two degrees* of church-membership, and constituting *a very considerable part* of the Christian church, being the proper objects of ministerial instruction; as his countryman, and coadjutor in this cause, Mr. LEWELYN does. For this Gentleman, when adverting to apostolic practice, tells us; That 'infants—are the *first* class of members in the church. 'Discourses were directed to them, and rules given to them, and to parents for them, how to manage themselves and to be managed. And the Apostles never give any directions and church-rules to those

‘who are out of the church—The little children are ‘addressed as in the church; and therefore were baptized into it *.’—I may here adopt the exclamation of Mr PIRIE; ‘What strange heads some men ‘have!’ and that of Dr. W.; ‘Wonders never ‘cease!’—It must be admitted, however, that addressing ministerial *discourses* to infants, and giving them *rules of conduct*; is, behaving respectfully to them, and treating them *as members*.’ There is, notwithstanding, another branch of pastoral service, to the benefit of which, as unoffending ‘members of the first ‘class,’ they must have an undoubted right: and that is, the administration of the Lord’s supper. ~~Where-~~ as, to assert that ‘purified’ infants are church-members of the *second* degree; and yet neither admit them to the Lord’s table, address *one* pastoral discourse to them, nor give them a single rule of moral conduct, is extremely far from treating them *as members*.

My opponent endeavours to prove, at large, the right of infants to baptism, by considering the divine dispensation of grace from Adam to Noah, from Noah to Abraham, from Abraham to Moses, and from Moses to Christ †. For this purpose he produces a multitude of passages from the Old Testament—from the Pentateuch, the Psalms, and the Prophecies ‡: on which I shall present my reader with the following remarks.

By the candid estimate he forms of our conduct, respecting those passages of Scripture on which we argue, he has taught us to consider the texts which he

* *Doctrine of Baptism*, p. 94, 95. † Vol. I. 234—277.
 ‡ Gen. iii. 15, 21. vi. 18. vii. 1. viii. 20. ix. 8, 9, 12, 13.
 xii. 3. xvii. 7, 10, 12, 24, 25, 26. 27. xxvi. 4. xxvii. 29. Exod.
 xii. 6, 47, 48. Ps. lxxii. 11, 17. cii. 28. Isa. xix. 23, 24, 25.
 lli. 15. lv. 5. lxx. 23. Jer. iv. 2. Dan. vii. 14, 27. Micah iv.
 4. Zech. ii. 11. Vol. I. 234—277.

produces from the Old Testament, as constituting some of the *strongest* evidences in proof of his point. For, when speaking of the Baptists, he expresses himself thus: 'It is to be presumed their *own interest* in 'the debate would prompt them to produce *the strongest*' sacred texts *. Strongly, however, as he may imagine these numerous passages are in favour of Pædobaptism, we are not likely to be convinced by them: partly, because of his own important axiom; and partly, because of other considerations, independent of 'his opinion.' *His own axiom*, which is; 'As nothing should be considered as an established principle of faith, which is not in some part of Scripture delivered with *perspicuity*; so that *perspicuity* should be sought for PRINCIPALLY where the point in question is most PROFESSEDLY HANDLED.' This axiom I have already commended, as a truly Protestant principle; and it condemns his own procedure in the present case. For, neither our author himself, nor any one else, I presume, will assert, that Pædobaptism is *most professedly handled* in the Old Testament. But he, nevertheless, by the multitude of passages thence produced, and by the principles of ancient Judaism on which he argues, seems *principally* to seek for it in the Old Testament. It is worthy of the reader's consideration, therefore, whether Dr. W., in his own elegant phrase, do not here endeavour 'to compass the wrestling†' of these texts, for the service of Infant sprinkling.—The conduct of our author, in producing so many passages from the writings of Moses, of David, and of the Prophets, reminds me of an observation made by Mr. HORBERY, relative to a certain writer on whom he thus animadvert: 'We are next en-

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 ‘countered—with the *whole* hundred and seventh
 ‘Psalm. And it is well, when his hand was in, that
 ‘he did not attack us with the whole hundred and
 ‘fifty*.’ So we may say, It is well my opponent
 did not produce *the whole Old Testament* against us.

The conduct of Dr. W., in this respect, is too
 much like that of Roman Catholics in support of their
 superstitions, to obtain our approbation. With regard
 to the procedure of Papists, Mr. PAYNE says: ‘I
 ‘come now to the New Testament, where, if there
 ‘be any proofs for the sacrifice of the mass, it is more
 ‘likely to find them than in the Old; yet they pro-
 ‘duce twice as many more, such as they are, ~~one~~ of
 ‘that, than this; and, like *some other people*, are more
 ‘beholden to dark types and obscure prophecies of the
 ‘Old Testament to make out their principles, than
 ‘to the clear light of the Gospel, and to any *plain*
 ‘places in the New: and yet if any such doctrine as
 ‘this were to be received by Christians, and if any
 ‘such wonderful and essential part of worship were
 ‘appointed by Christ, or taught and practised by the
 ‘Apostles, we should surely have it more plainly set
 ‘down in the New Testament than they are able to
 ‘shew it †.’—Thus also Dr. WHITBY, when explod-
 ing the worship of images and reliques: ‘Away with
 ‘those ignorant fellows, who can derive the pictures
 ‘of Christ and his Apostles, no higher than St. Luke
 ‘and Nicodemus: this THEODOSIUS [just before
 ‘quoted] finds them among the writings of the Pro-
 ‘phets, as clear as noon-day †.’—Now though I am
 far from considering Infant sprinkling as equally
 evil with the particulars here condemned; yet the

* *Enquiry into Scrip. Doct. of Future Punish.* p. 238. † *Pre-
 face to Second Popery*, Title VI. p. 64. † *Ibid* p. 278.

principle of reasoning on which the Papists proceed, and that on which these Protestants confute them, are those adopted by Dr. W. and myself in the present case.

It may to some persons appear extremely singular, that my opponent should so clearly discern the right of infants to baptism, in the writings of Moses, of David, and of the ancient Prophets; while, in the whole New Testament, he cannot perceive the least vestige of either John, the Apostles, or apostolic men, practising immersion. The *former* appears with striking evidence from the third of Genesis: but not a shadow of the *latter* can he discern, in the third of Matthew, or the third of John. That water should be solemnly poured or sprinkled upon *infants*, is clear as the day, from various prophecies of David and of Isaiah: but in his decided opinion, we have not the least intimation from Luke in the Acts, or from Paul in his Epistles, of either adults or infants being *immersed* in the name of the Lord. Thus he expresses himself: ‘If any passage in the New Testament gives countenance to the notion, that dipping was the apostolic practice, it is Romans the fourth [sixth] and fourth; to which is added, Colossians the second and twelfth*.’ He will not, however, by any means allow, that either of these passages has in it the least reference to immersion. This is the more singular, because it is evident that ecclesiastical writers, both Greeks and Latins, down from the apostolic age; that the whole of the Greek Church, from the highest Christian antiquity to the present day; and that learned theological writers, a *very few* excepted, whether Papists or Protestants, in modern times; have all agreed in acknow-

* Vol. II. 81.

ledging, that various parts of the New Testament, and especially the two passages just mentioned, bear testimony to immersion*. As no author with whom I am acquainted is more 'perspicacious to discern, in the *Old* Testament, the right of infants to baptism; and few more 'dimighted,' with regard to immersion, as appearing in the *New*, than Dr. W.; it seems as if, respecting the former, he 'had recourse to his 'glasses, and wiped them clean;' but that, in regard to the latter, he quite neglected them.—I shall conclude this particular with a remark or two from Pædobaptist authors, respecting the conduct of certain polemical writers. Thus, then, Mr. GEE: 'One 'ought not to wonder that so great a man as BELLARMINE could bring such *weak* and trifling proofs, 'where the best were necessary, and all little enough: 'but it is not BELLARMINE's, but his CAUSE's fault†.' Thus also Mr. HORBERY: 'I know not what these 'Gentlemen see, more than other people can:—but I 'am satisfied if *we* were to argue so on the other side, '—*our* arguments would be treated with great contempt‡.'

My opponent, when comparing the baptism of John with Christian baptism, says: 'There appears no 'mark of difference, in the two institutions, as to 'the *action* of baptizing—The same may be said concerning the *qualifications* of their respective subjects§.' He further informs us, respecting the subjects of John's baptism; 'That such of them as were 'actual sinners made a *general* confession of their sins 'and iniquities; whereas, to serve the Antipædobap-

* See *Pædobap. Exam.* Vol. I. Chap. ii—vii. † *Preserv. against Popery*, Title VII. p. 28. ‡ *Enquiry into Scrip. Doctr. of Future Punish.* p. 236. Note. See *Pædobap. Exam.* Vol. II. p. 317—320, 335, 336, 416, 417, 418. § Vol. I. 126.

‘tist cause, the narrative [of John’s practice should prove, that he] baptized no others but those who made a *personal* confession of their sins. But this—the history of John’s baptism I believe will *not* support. What better clue can we fix upon towards investigating this point, than those scripture passages which treat of *national* and general confessions of sin*? In another place he asks; ‘*Whom* does [John] baptize? *Who* were the subjects of his extraordinary purification? *Jerusalem and all Judea, and all the region round about Jordan. All the people that heard him, except the Pharisees and lawyers:*’ and hence he infers, ‘that infants were partakers of the *cleansing* rite with their parents †.’ He speaks of baptism in the time of John, being ‘*universally* administered:’ and yet he says, that ‘our Lord and his servants, we are expressly told, *made* and baptized more disciples than John, though the latter baptized so great a number. How numerous then must they be ‡!’

How numerous! Not quite so numerous, perhaps, as he thinks proper in this place to represent. For he elsewhere tells us; ‘It does not appear from the inspired narrative (however probable from inferential reasoning) that any but John *himself* was engaged as OPERATOR in his baptism §.’ If, then, John was the only operator in that pretended *national purification*, as appears highly probable, notwithstanding our author’s ‘inferential reasoning;’ there cannot be any just ground to conclude, that the numbers baptized by him were so great as Dr. W. imagines.—Besides, though John baptized persons who dwelt in Jerusa-

* Lev. xxvi. 40, 41, 42. . 1 Kings viii. 47—53. Vol. I. 284, 285. † Vol. I. 280, 281. ‡ Vol. II. 227. Vol. I. 288, 289. § Vol. I. 116.

lem, in various parts of Judea, and in the country round about Jordan; yet there is no reason to suppose that the bulk of the people, in any of those places, were baptized by him. For if such multitudes, as Dr. W. seems to think, had been baptized by that venerable man; it would be impossible to conceive of our Lord baptizing *still more*: except we were to suppose, either that a great majority of the *whole nation*, partly by John, and partly by Christ, was baptized; or that many of John's disciples were, by the order of Christ, *rebaptized*. But of these things there is not the least appearance, that I perceive, in the New Testament. No; there is reason to conclude that few, comparatively—that an extremely small part of the Jewish people, considered *at large*, received baptism from the hands of John, or from those of the Apostles, in the time of our Lord's personal ministry. For the apostolic pen is very far from teaching us, that the disciples of Christ, before his ascension, were numerous*. Nor is there any just foundation for us to conclude, that the generality of those nominal disciples who forsook the ministry of our Lord† had been baptized, either by John, or by the Apostles, at our Lord's command. It is necessary, however, to support the idea of John's baptism being a *national* purification, that my opponent should prove its administration to have been much more general than any thing in the New Testament will warrant.

A NATIONAL confession of sin. Very different from this idea is the following paraphrase of Dr. DODD-RIDGE, on Matthew the third and sixth: 'Great numbers of [the Jews] were brought under very serious impressions by his [John's] faithful remonstran-

Acts i. 15. 1 Cor. xv. 6. † John vi. 66.

* ces.

‘ces, expostulations, and warnings: and those that
 ‘were *awakened to repentance*, were all baptized by him.
 ‘in the river *Jordan*; expressing the *convictions they*
 ‘were under, by confessing their sins, and by submit-
 ‘ting to this rite, engaging themselves for the future
 ‘to reformation and obedience *.’

Never did I meet with any theological author, and especially among writers of the Congregational denomination, who applied the epithet *national* in such a manner as my opponent does. It is common for those who approve civil establishments of Christianity, to speak of a *national church*, a *national creed*, a *national liturgy*; and for Protestant Dissenters to adopt those phrases with reference to the English Establishment of religion. But Dr. W., though professedly of the Congregational denomination, speaks with confidence of a *national CONFESSION of sin*, as connected with John’s baptism; of that rite being a *general*, or national, PURIFICATION; of *national CONVERSIONS* to Christianity; and of *national CHURCHES*—yes, and of *NATIONAL churches* too, under CONGREGATIONAL *discipline*! Strange, that an author whose ‘opinion’ is ‘tinged’ with so many *national* ideas, is not professedly a member of some *national church*! Such are the exigences of Infant sprinkling, however, that, if it be well supported, all these *national* notions must be admitted by our Independent Brethren!—I have, indeed, long considered Pædobaptism as inconsistent with Christian churches of the Congregational form, and as essential to National churches; but had not our author ‘shown his opinion,’ I might not, perhaps, have beheld that particular in so strong a light. For had it not been that Pædobaptism *natu-*

* See also POLI *Synopsis*, BENGELII *Gnomonem*, and HENRY, *in loc.*

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rally leads to National churches, and that, where consistency prevails, the principles of Pædobaptism necessarily issue in churches of that sort; a respectable Congregationalist, and one who is by some esteemed a 'champion' for Infant sprinkling, would scarcely have argued as my opponent does. I cannot help concluding, therefore, that none but the Baptist principles are consistent with Congregational churches, and the government which is proper for them, as described in the New Testament. In this opinion it is highly probable I shall continue, till Dr. W. publish his plan of a National church under Congregational government.

A NATIONAL confession of sin. But had there been such a confession, as opposed to one that was *personal*, and had that been sufficient for the baptism of John; on what ground, or with what propriety, did he reject any of the Jews who applied to him for 'the cleansing rite?' As the Pharisees and lawyers, who were dismissed by John without baptism, constituted part of the Jewish nation; they must, according to Dr. W., have been interested in that national confession of sin which was then made: and, consequently, must have possessed a claim to the national purification. But if so, how came the venerable Baptist thus to address them! *O generation of VIPERS! who hath warned you to flee from the wrath to come? BRING FORTH THEREFORE FRUITS MEET FOR REPENTANCE: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire*.* By which it plainly ap-

* Matt. iii. 7—10.

appears that John required, not a *national*, but a *personal* confession of sin, attended with such dispositions and conduct as evinced repentance, before he considered them as proper subjects of that baptism which he administered. Whereas, on our author's hypothesis, John baptized those who, on the ground of carnal descent, thought themselves the favourites of Heaven; and those whom, for their malignity of heart, he pronounced a *generation of vipers*. Nay, according to Dr. W., such are the proper subjects of *Christian* baptism: because he maintains, as we have just seen, that the qualifications for baptism are the same *now*, as they were then.

My opponent, when stating the question he means to discuss, relative to the subjects of baptism, gives it in the following words: 'Whether it is the will of Christ that *believing* parents, should endeavour to have their children baptized *?' In another place, he expresses himself thus: 'To say, that it is of no consequence *who* is baptized, or immaterial *how* the rite is performed, without due examination, is incompatible with Christian sincerity †.' In other parts of his work, notwithstanding, he evidently pleads for the baptism of infants *in general*, and for its being the duty of *every adult*, in a Christian country, to be baptized. Respecting infants, he says: 'We have *no objection AT ALL* to the idea, that *ALL* parents, who ever they be, in a Christian country, lie under an obligation to have their infants baptized ‡.' and, with regard to adults, he shows his opinion in the following confident manner: 'Will our author favour us with the curious intelligence of *any man* unbaptized, in a

* Vol. I. 199. † Vol. I. 2, 4. ‡ Vol. I. 254. See p. 377, 378.

‘Christian country, on whom it is *not* INCUMBENT ‘to be baptized *?’ He acknowledges, however, that though an *opposer* of the gospel, an *Infidel*, or an *idolater*, possess a claim to baptism; yet no minister is authorized ‘to impose it’ upon him†. Such is the liberality of his opinion, with reference to the *subjects* of baptism!—As to the *mode* of administration, he shows himself equally liberal, when he says: ‘We ‘should *vary it according to circumstances*, and in proportion as demonstrable evidence is wanting, refer ‘the mode to the PRIVATE JUDGMENT *of the person ‘or persons concerned* ‡.’—Thus kindly has he provided for the baptism of *all* infants that are born in a Christian country, without exception, supposing their parents desirous to have them cleansed from ceremonial pollution; and of *all unbaptized adults too*, in any country where Christianity is professed, that are willing to receive the purifying benefit! Nay, so condescending, and so liberal is he of his pretended *purification*, that those parents, and those adult candidates, may have it administered *just as they please* §. Now, reader, what think you of this? Is it not ‘*curious* intelligence?’ Could you have expected it from a Protestant Dissenter, and especially from one of the *Congregational* denomination?—Never, till I read the publications of my opponent, did I hear of the mode of administration being referred to the *private judgment* of any one, whether administrator, or candidate; nor, except among the Papists, did I ever meet with such a latitude respecting the *subjects* of the ordinance. I said, *among the Papists*. For Mr. CLARKSON informs us, when speaking of baptism and penance, that

* Vol. I. 253. † Vol. I. 396. ‡ Note on MORRICE p. 131. § See *Pædobap. Exam.* Vol. I. p. 108—145.

some of the Roman Catholics ‘count no disposition requisite, but only a *willingness* to receive them*’ and of the same opinion is Dr. W., in regard to baptism. So contrary to which is the avowed sentiment of our Congregational Brethren in general, that, were it not for his tenderness toward Pædobaptists, he might have been expected to charge them with ‘*screwing*’ a positive institute ‘in the VICE of *bigotry*,’ on account of their narrow notions respecting the subjects of his purifying rite. But, guilty as they certainly are, if his opinion be just, he has thought proper to spare them, and to appropriate that most elegantly expressed censure to us. Militating, however, in this respect, against Independents, as well as against us; it may be expected that one or another of them will call him to an account, and inflict the deserved chastisement, not only for this, but also for certain principles that are inimical to their Protestant Nonconformity.

Mr. HAMPSON, in his narrative of Mr. J. WESLEY’S Mission to America, says; ‘While the ship lay off Tybee, several Indians came on board, shook hands and welcomed them to America. They expressed a desire to be instructed, as soon as they were at liberty from the confusions of war: but added, *We would not be made Christians as the Spaniards make Christians; we would be TAUGHT before we are baptized*†.’ Conformable to the letter and spirit of our Lord’s baptismal statute, as the language of these American Indians manifestly was, and rational as it must be esteemed by Protestants in general; yet, having so much the appearance of making disciples by *teaching*‡, and not by *baptizing*; it is evidently inimical

* *Practical Divinity of Popists*, p. 46. † *Life of Mr. J. WESLEY*, Vol. I. p. 172. ‡ To countenance the idea of making disciples without any degree of teaching, my opponent
 (Vol.

imical to our author's hypothesis, and to various of those capital grounds on which he supports it. On Dr. W.'s principles, there was little reason for these In-

(Vol. I. 325.) has quoted Mr POOLE's Continuators, as rendering those words of our Lord, *Μαθητευσατε παντα τα εθνη*, thus : ' *Make disciples all nations.*' There the quotation ends: whereas the Commentator immediately adds ; ' But that must be *first by preaching and instructing them* in the principles of the Christian faith.'—Thus also he quotes Dr. DODDRIDGE's version of the passage : ' *Go forth therefore and PROSELYTE all the nations of the earth.*' But he gives his reader no intimation of the Doctor having said, in his *Note* on the place ; ' I render the word *μαθητευσατε* *proselyte*, that it may be *duly distinguished* from *διδασκοντες*, *teaching* (in the next verse) with which our Version confounds it. The former seems to import *instruction* in the essentials of religion, which it was *necessary* adult persons should know and submit to, before they could regularly be admitted to baptism: the latter may relate to those 'more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation.' See *Pædobap. Exam.* Vol. II. p. 269—282.—To the testimonies from Pædobaptists there produced, I will here add the following. Bishop NEWCOME : ' I suppose it granted, that Jesus *could not* make disciples without *instructing* them in the nature of his kingdom.' *Duration of our Lord's Ministry, in Reply to Dr. PRIESTLEY*, p. 58. Dub. 1780.—Dr. G. CAMPBELL : ' *Go, therefore, and CONVERT all the nations, baptizing them in the name of the Father*, and so on. There are manifestly three things which our Lord here distinctly enjoins his Apostles to execute, with regard to the nations ; to wit *μαθητευσεν, βαπτισεν, διδασκεν*, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life.' *Four Gospels*, and *Note* on the place.—Dr. T. GIBBONS : ' A person may be called a *disciple* or scholar, who well understands what his tutor has taught him, and well knows what are his maxims, lectures, and so on. But may not he also with still greater reason be styled the *disciple* or scholar of another, who—imitates and resembles his master, and forms his heart, and life, and maxims, according to his example ? I suppose PYTHAGORAS and SOCRATES would hardly have called that person their *disciple*, who did not strive to imitate them, as well as to imbibe their precepts. In like manner, I call him a *disciple* of Jesus Christ, who is formed according to his Master in disposition, conversation, and behaviour.' *Sermons on Evangelical and Practical Subjects*, Vol. I. p. 380.

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dians to have questioned the propriety of receiving baptism immediately, provided they had been inclined so to do: because, according to him, the most uncivilised Pagans possess the necessary degree of relative holiness, and of moral qualifications, for the admirably cleansing rite; so that nothing more was requisite, except a *professed willingness* to receive it.

In opposition to our author's decided opinion concerning adult subjects of baptism, whether as administered by John, or by Christian ministers; I will present my reader with some quotations from a triumvirate of eminent Pædobaptists. Thus, then, Mr. President EDWARDS: 'In order to a man's being properly said to make a profession of Christianity, there must undoubtedly be a profession of *all* that is necessary to his being a Christian, or of so much as belongs to the essence of Christianity. Whatsoever is essential in *Christianity itself*, the profession of *that* is essential in the *profession* of Christianity. The profession must be of the thing professed—As to those things that Christians should *express* in their profession, we ought to be guided by the *precepts* of God's word, or by scriptural *examples*—Thus they ought to profess their *repentance* of sin: as of old, when persons were initiated as professors, they came *confessing their sins, manifesting their humiliation for sin*. Matt. iii. 6. And the baptism they were baptized with, was called, *The baptism of repentance*—So the apostle Peter says to the Jews, *Repent and be baptized*: which shows, *that repentance is a qualification that must be visible in order to baptism; and therefore ought to be publicly professed*—This profession of repentance should include or imply, a profession of conviction that God would be just in our *damnation*—They should profess their faith in Jesus Christ,

‘Christ, and that they embrace Christ, and rely upon him as their Saviour, with their whole hearts, and that they do joyfully entertain the gospel of Christ. Thus Philip, in order to baptizing the Eunuch, required that he should profess that he *believed with all his heart*: and they that were received as visible Christians—at the day of Pentecost, appeared *gladly to receive the gospel**.’

Dr. OWEN: ‘Cum autem jam appropinquaverit regnum cœlorum, Johannes, qui missus est ad parandam viam Domini, veram resipiscentiam, hoc est, *renascentiam* seu veram vitæ sanctimoniam, ad introitum in regnum Dei, seu statum ecclesiæ Evangelicum obtinendum, necessariam prorsus esse, exerte pronuntiavit, Matt. iii. 2. Porro, cum plurimi externis privilegiis, quibus virtute carnalis propagationis è stirpe Abrahamica in Ecclesia Judaica gaudebant, se efferebant, planissime denuntiat ne quicquam eis illa profutura, ad partem aliquam in regno Christi obtinendam, *nisi serio RESIPISERENT*. V. 9, 10. Hinc terribilem admodum Ecclesiæ Judaicæ tantopere exoptatum illum Messiae adventum fore olim denuntiarunt Prophætæ; quia scilicet omnes *veram resipiscentiam, sanctitatem, et pietatem* non affecutos, penitus ab ecclesiæ finibus esset exterminaturus;’ *et cætera* †.

Mr. BAXTER: ‘If we must not baptize any who profess not true repentance, then must we not baptize any that profess not saving faith. But the antecedent is true, (speaking of the adult; concerning whom, as the *more noble* subject, we shall carry on the argumentation for brevity: still implying the like necessity of their professing saving faith, for their children’s baptism as for their own.) There-

* *Religious Affections*, Part III. Sign xii. p. 410, 411, 412. Boston. † *Theologoumena*, L. VI. Cap. vii. p. 479, 480. 7.

fore, and so on—Either John's baptism and Christ's
 were the same, as most of our divines against the
 Papists maintain—or, if the difference be greater
 [than some authors represent it,] we may argue *a*
fortiori; If John's baptism required a profession of re-
 pentance, then much more Christ's. For certainly
 Christ required not less than John; nor did he take
 the impenitent into his kingdom, whom John ex-
 cluded. The antecedent I prove from Mark i. 4.
 He preached βαπτισμα μετανοιας εις αφεσιν αμαρ-
 τιων : and, doubtless, that repentance which is *in re-*
missionem peccatorum, is true special repentance. One
 of our divines, and many of the Papists, have found
 out another evasion: that is, That John did engage
 them to repent, but not requiring a profession of repen-
 tance as foregoing baptism. But this is against the
 whole current of expositors, ancient and modern;
 and against the plain scope of the text, Matt. iii. 6.
 This confession was with, yea, before their baptism;
 and this confession was the profession of the repen-
 tance that John required. MALDONATE on the text,
 having first railed at CALVIN and slandered him, as
 turning baptism into preaching—doth tell the Pro-
 testants, that they cannot prove by this text that con-
 fession went before baptism, because it is named af-
 ter; but that he might not seem utterly impudent, he
 confesseth that the thing is true, and that it is the
 sense of the text, and that this he confesseth because
 he must rather be a faithful expositor, than a subtle
 adversary—If any should say, That it is only *confes-*
sion that is required, which is no sign of true repen-
 tance: I answer, When John saith, *If we confess our*
sins, he is faithful and just to forgive us our sins, he
 took that confession to be a sign of true repentance—

If Jesus Christ hath, by scripture precept and ex-
 ample, directed us to baptize those that profess true
 X
 repentance.

' repentance, and *no others*; then we must baptize them,
 ' and no other. But the antecedent is true; there-
 ' fore so is the consequent—They that, before they
 ' are baptized, must renounce the world, the flesh, and
 ' the devil, must profess true evangelical repentance :
 ' I mean still such as have the promise of pardon and
 ' salvation. But all that are baptized must, by them-
 ' selves or others, renounce the world, flesh, and devil
 ' —They that profess to be *buried with Christ in bap-*
 ' *tism*, and to rise again, do profess true repentance.
 ' But all that are baptized must profess to be *buried*
 ' *with him and rise again*. Therefore, and so on.
 ' The major is proved, in that to be buried and risen
 ' with Christ signifieth, *A being dead to sin, and alive*
 ' *to God and newness of life* : and it is not only (as is
 ' feigned by the opposers) an engagement to this for
 ' the *future*, but a profession of it also at the *present*.
 ' This with the rest we [prove from] Col. ii. 11, 12,
 ' 13. Where note, That this is spoken to all the
 ' church of the Colossians—That the putting of the
 ' body *under the water* did signify our *burial* with
 ' Christ, and the death, or the putting off, of our sins :
 ' and though *we now use a less quantity of water*, yet it
 ' is to signify the same thing, or else we should destroy
 ' the being of the sacrament. So also our *rising out*
 ' of the water, signifieth our rising and being quick-
 ' ened together with him. Note also, that it is not
 ' only an engagement to this *hereafter*, but a thing
 ' *presently done*—The like we have in Rom. vi. 4, 5.
 ' —If it be the very nature and use of baptism to sig-
 ' nify and seal both the present putting off the body of
 ' sin, and present putting on Christ; then the profes-
 ' sion of true repentance must needs precede, or con-
 ' cur with, baptism. But the former is certain—We
 ' must baptize no man that first professeth not to be-
 ' lieve

' lieve in God the Father, Son, and Holy Ghost. To
 ' believe in God the Father, Son, and Holy Ghost, is
 ' saving faith (if sincerely done.) Therefore, we must
 ' baptize no man that first professeth not saving faith
 ' —All that are baptized must first profess to believe
 ' in [Christ's] name, and so receive him—If it be the
 ' very nature, or appointed use, of the external part of
 ' baptism itself (yea, essential to it) to signify and pro-
 ' fess (among other things) the saving faith and repen-
 ' tance of the baptized (being at age;) then true bap-
 ' tism cannot go without such a profession. But the
 ' former is true :• *ergo*, so is the latter—

' It is commonly *confessed* by us to the Anabaptists, as
 ' our commentators declare, that in the Apostles' times
 ' the baptized were *dipped* over head in the water, and
 ' that this signified their profession, both of believing
 ' the burial and resurrection of Christ; and of their
 ' own *present* renouncing the world and flesh, or dying
 ' to sin and living to Christ, or rising again to newness
 ' of life, or being buried and risen again with Christ,
 ' as the Apostle expoundeth in the forecited texts, Col.
 ' ii. and Rom. vi. And though, as before said, we
 ' have thought it lawful to disuse the manner of dip-
 ' ping, and to use less water, yet we presume not to
 ' change the use and signification of it. So, then, he
 ' that signally professeth to die and rise again, in bap-
 ' tism, with Christ, doth signally profess saving faith
 ' and repentance. But thus do all that are baptized
 ' according to the apostolical practice—If we must
 ' baptize none that profess not their consent to enter
 ' themselves *presently* into the covenant of grace, with
 ' God in Christ; then we must baptize none that
 ' profess not saving faith. But the former is true :
 ' therefore, and so on—We must not baptize any
 ' without the profession of that faith and repentance,

' which are made the condition of remission of sins.
 ' But only the faith called *justifying*, or *saving*, and the
 ' concomitant true repentance, are made the condition
 ' of remission of sins. Therefore, we must baptize none
 ' without the profession of that faith. But the former is
 ' true : therefore so is the latter—We must baptize
 ' none but those that are the professed disciples of Christ
 ' (and their children, who are also disciples.) But none
 ' are professed disciples of Christ, that profess not
 ' saving faith in Christ. Therefore, we may not
 ' baptize any that profess not saving faith in Christ.
 ' The major is proved from, *Go disciple me all na-*
 ' *tions, baptizing them.* As for those that say, they
 ' are disciplined by *baptizing*, and not *before* baptizing ;
 ' they speak not the sense of that text : nor that which
 ' is true or rational, if they mean it absolutely as so
 ' spoken ; else why should one be baptized more than
 ' another ?—Men must be first disciples by the pro-
 ' fessed consent, before they are declared such by the
 ' seals—We ought not to baptize those persons (or
 ' their infants, as theirs) who are visible members of
 ' the kingdom of the devil, and his children ; or that
 ' do not so much as profess their forsaking of the child-
 ' hood and kingdom of the devil. But such are all
 ' that profess not a saving faith—If Paul account all
 ' the baptized, *saints*, or sanctified, men *dead with*
 ' *Christ*, and *risen with him*, such as *have put on Christ*,
 ' *sons of God* by adoption, *Abraham's seed*, *heirs accord-*
 ' *ing to the promise*, and *justified* ; then did they all pro-
 ' fess a true justifying faith. But the antecedent is
 ' certain ; *ergo*, so is the consequent—All that are
 ' meet subjects for baptism, are (after their baptism,
 ' without any further inward qualification, at least
 ' without another *species* of faith) meet subjects for the
 ' Lord's supper (having natural capacity by age.) But
 ' no one that professeth only a faith short of justifying,

' is meet to receive the Lord's supper: therefore, no
 ' such a one is a meet subject for baptism. Or thus:
 ' Those, at age, whom we may baptize, we may also
 ' admit to the Lord's supper, without any other species
 ' of faith. But the professors of a mere common faith
 ' short of justifying, we may not admit to the Lord's
 ' supper: therefore—We must baptize none, at age,
 ' that profess not themselves Christians; nor any in-
 ' fants, but on such a profession of the parents, or pro-
 ' parents. But they that profess only a species of faith
 ' short of justifying faith, profess not themselves Chris-
 ' tians. Therefore, and so on—No man is truly a
 ' Christian, that is not truly a disciple of Christ. That
 ' is plain [from] Acts xi. 26. No man is truly a dis-
 ' ciple of Christ, that doth not profess a saving faith
 ' and repentance (save the children of such.) There-
 ' fore, no man that doth not so profess is truly a Chris-
 ' tian—If there can be no example given in Scripture
 ' of any one that was baptized without the profession
 ' of a saving faith, nor any precept for so doing; then
 ' must we not baptize any without it. But the ante-
 ' cedent is true; therefore so is the consequent—

' Let us review the scripture examples of baptism—
 ' I have already showed that John requires the profes-
 ' sion of true repentance, and that his baptism was for
 ' remission of sin. When Christ layeth down, in the
 ' apostolical commission, the nature and order of his
 ' Apostles work, it is first to *make disciples*, and then
 ' to *baptize them into the Name of the Father, Son and*
 ' *Holy Ghost*. And as it is a *making disciples*, which
 ' is first expressed in Matthew; so Mark expoundeth
 ' who these disciples are, as to the aged, by putting *be-*
 ' *lieving* before baptism: and that we may know that
 ' it is justifying faith that he meaneth, he annexeth
 ' first baptism, and then the promise of salvation. Matt.

‘ xxviii. 19. Mark xvi. 16. *He that believeth and is baptized shall be saved.* This is not like some occasional historical mention of baptism; but it is the *very commission* of Christ to his Apostles, for preaching and baptism, and purposely expresseth their several works in their several places and order. Their first task is by *teaching* to make disciples, which are by Mark called *believers*. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things which are afterward to be learnt in the school of Christ. *To condemn this order, is to renounce all rules of order.* For where can we expect to find it, if not here? I profess my conscience is fully satisfied from this text, that it is *one sort of faith*, even *saving*, that must go before baptism, and the profession whereof the minister must expect. Of which, see what is before cited out of CALVIN and PISCATOR.

‘ That it was saving faith that was required of the Jews, and professed by them, (Acts ii. 38—42.) is showed already, and is plain in the text. The Samaritans *believed*, and had *great joy*, and *were baptized into the name of Jesus Christ*. Acts viii. 8, 12 — The condition on which the Eunuch must be baptized, was, *If he believeth with all his heart*; which he professed to do, and that was the evidence that Philip did expect. Paul was baptized after true conversion. Acts ix. 18. *The Holy Ghost fell on the Gentiles*, before they were baptized; and *they magnified God*. Acts x. 44. And this Holy Ghost was the like gift as was given to the Apostles who believed on the Lord; and it was accompanied with repentance unto life. Acts. xi. 17, 18. Lydia’s heart was opened before she was baptized, and she was one that the Apostles *judged faithful to the Lord*,
‘ and

‘ and offered to them the evidence of her faith. The
 ‘ example of the Jailor is very full to the resolution of
 ‘ the question in hand—*He rejoiced and believed with*
 ‘ *all his house, and was baptized that same hour of the*
 ‘ *night—Crispus, the chief ruler of the synagogue, be-*
 ‘ *lieved on the Lord, with all his house : and many of*
 ‘ *the Corinthians hearing, believed and were baptized.*
 ‘ Here we have two proofs that ~~it~~ is saving faith that
 ‘ is mentioned. One, in that it is called a *believing*
 ‘ *on the Lord*; which expresseth saving faith. An-
 ‘ other, in that it is the faith which related to the doc-
 ‘ trine preached to them; as is expressed in the word
 ‘ *hearing*: that which they heard they believed—Those
 ‘ in Acts the nineteenth and fifth were baptized; as *be-*
 ‘ *lievers in Jesus Christ*, which is saving faith—In a
 ‘ word, *I know of no ONE WORD in Scripture that*
 ‘ *giveth us the least intimation, that ever man was*
 ‘ *baptized without the profession of a saving faith, or*
 ‘ *that giveth the least encouragement to baptize any up-*
 ‘ *on another faith—*

‘ Philip [addressing the Eunuch] is determining a
 ‘ question, and giveth this in as a decision; *If thou*
 ‘ *believest with all thy heart, thou mayest.* And to
 ‘ say that this is but *de bene esse*, meaning, that it in-
 ‘ cludeth not the negative, *Otherwise thou mayest not*;
 ‘ is to make Philip to have deluded, and not decided
 ‘ or resolved. Use the like liberty in expounding all
 ‘ other Scripture, and you’ll make it what you please
 ‘ —I conclude, that *all examples of baptism in Scrip-*
 ‘ *ture do mention only the administration of it to the pro-*
 ‘ *fessors of saving faith: and the precepts give us no*
 ‘ *other direction.* And I provoke Mr. BLAKE, as far
 ‘ as is seemly for me to do, TO NAME ONE PRECEPT
 ‘ OR EXAMPLE FOR BAPTIZING ANY OTHER, AND
 ‘ MAKE IT GOOD, IF HE CAN.

' No one may be admitted to baptism, who may not
 ' be admitted a member of the church of Christ. No
 ' one may be admitted to be a member of the church
 ' of Christ, without the profession of a saving faith, (by
 ' himself, or parents, or pro-parents :) therefore, no
 ' one may be admitted to baptism without the pro-
 ' fession of a saving faith—In ACTS the second, forty
 ' first and following verses, the many thousand that
 ' were added to the church, were such as received
 ' gladly the doctrine of saving faith and repentance—
 ' The church *is the body of Christ*, and none are mem-
 ' bers of his body, but such as either are united to him,
 ' and live by him, or at least *seem* to do so—Hitherto,
 ' divines have gathered from the plain texts of Scrip-
 ' ture, that there is but *one church, one faith, and one*
 ' *baptism* : and that those that had this *faith* really,
 ' were to be baptized, and were real members of the
 ' church ; and that those that *professed* this faith, and so
 ' seemed to have it when they have it not, are visible
 ' members of the church, and are so taken, because
 ' their profession is sensible to us, and by that they
 ' *seem* to have the thing professed. But the opponents
 ' are fallen into a *new conceit*, in all these. They
 ' feign a new Christian faith—a faith, that is not jus-
 ' tifying—There was but one sort of real serious or
 ' sincere Christians, consisting of such as had that real
 ' Christian faith ; and now they have found out an-
 ' other sort of them, that hold another sort of faith.
 ' So have they feigned a *new baptism* : for the old bap-
 ' tism was for remission of sin, and burial and resurrec-
 ' tion with Jesus Christ, and to engraft men into the
 ' church which is the body of Christ, upon the pro-
 ' fession of a saving faith. But the new feigned ends
 ' of baptism are far different ; [the principal of which
 ' is, according to Dr. W., *ceremonial purification*.] And
 ' they

' they have feigned also a new kind of church. For
 ' the church of Christ's institution is but *one*; which
 ' is called *visible*, from men's profession; and *invisible*,
 ' from the faith professed. But they have made a
 ' church which consisteth of a third sort of members:
 ' that is, of men that neither *have* saving faith, nor
 ' *profess* it; but only have, or profess to have, a faith
 ' of a lower orb—If we once admit men to baptism
 '—upon the profession of any other than justifying
 ' faith, we shall be utterly confounded, and not be able
 ' to give any satisfactory description of that faith, and
 ' so never be able to practise our doctrine, as being ut-
 ' terly uncertain whom to baptize—I cannot find any
 ' reasonable footing for a man to fix upon, if we once
 ' forsake our present hold, and say that it is a profession
 ' of some other faith short of that which justifieth,
 ' which is the title to the sacraments—A *real* dogma-
 ' tical faith cannot be the title; for then the baptizer
 ' must know the heart. The *profession* of a bare dog-
 ' matical faith or assent, cannot be it; for then he that
 ' hath the faith of devils, [and] persecutors of Christ,
 '—should have title. Some consent therefore of the
 ' will there must be. But to what, if not to have
 ' Christ as he is offered, who can tell? A consent to
 ' be externally baptized will not serve. A consent to
 ' baptism, *as* baptism, compriseth saving faith. A con-
 ' sent to be a named Christian, and to live among
 ' them, may be without any profession of Christianity.
 ' No man can tell where to fix, nor what we must
 ' consent to, to procure a title, if once we forsake the
 ' present ground*.'

Such is the language, and such are the arguments, of Mr. BAXTER, when professedly opposing a num-

* *Disputations of Right to Sacraments*, p. 53—175. Lond. 1657.

ber of particulars for which Dr. W. contends—and such particulars too, as are *essential* to the course of his argument! Never, surely, did Mr. BAXTER give any opponent a more complete “syllogistic overthrow*,” than he has here done to our author respecting a *personal* profession of repentance and faith, previous to baptism! If, however, Dr. W., in the fulness of his polemical might, should think proper to ‘take another turn with us;’ it may be expected, and is demanded, that he, not only ‘confront,’ but endeavour ‘to break and rout’ this Baxterian ‘phalanx.’ Nor ought he to disregard the smaller detached forces of the other two members of my illustrious triumvirate.—Meanwhile, I will add the attestation of my zealous opponent, Mr. PIRIE: ‘Circumcision and baptism have been administered on the same footing, even a PROFESSION of the faith of Abraham †.’ So widely do my opposers differ, when professedly defending the same cause!

Confident as our author is, that John did not require a personal confession of sin from all whom he baptized, and also that he baptized *infants*; the following extract from *Pædobaptism Examined* ‡ will show, that various learned Pædobaptists have been of a different opinion. . RIISSENIUS, for instance, in answer to this objection; ‘John admitted no one to baptism, except he confessed his offences,’ replies: ‘His business was with *adults*, that were to be baptized and called to the Christian church. But it does not thence follow, that the same thing should have place in respect of infants who are already in the church.’—ANONYMOUS; ‘The baptism [of John] belongs not properly to infants. For, first, it is a baptism of *repentance*, of which infants are not

* Vol. I. 372. † *Appendix*, p. 158. ‡ Vol. II. p. 46, 47, 337.

‘capable. Secondly, it is for remission of sins, which
 ‘therefore imply actual sins: whereas infants are only
 ‘guilty of original sin, and that is but one.’—TUR-
 RETTINUS: ‘John admitted none to baptism but
 ‘those who confessed their sins; because his business
 ‘was to baptize the adult.’—Dr. WHITEY: ‘It is
 ‘not to be wondered at, that infants were not baptiz-
 ‘ed during John’s ministry; because the baptism then
 ‘used by John and Christ’s disciples, was only the
 ‘baptism of repentance and faith in the Messiah which
 ‘was for to come; of both which infants were inca-
 ‘pable.’—Mr. BURKITT: ‘John’s baptism was the
 ‘baptism of repentance, of which infants were inca-
 ‘pable.’—THOMAS LAWSON (a Quaker:) ‘Faith
 ‘and repentance were the qualifications of such as
 ‘were admitted to John’s baptism.’—Now all these
 are ‘unexceptionable witnesses,’ and ‘plump against’
 my opponent.

Having considered the grand principles on which
 Dr. W. proceeds, when defending the right of infants
 to baptism; and perceiving but little in the course of
 his argument on particular passages of the New Tes-
 tament, besides what is either directly answered, or
 implicitly obviated, partly in the preceding pages, and
 partly in the Second Volume of *Pædobaptism Exam-
 ined*; I shall, to avoid prolixity, wave a particular
 examination of what he says on the texts produced.
 I will, however, before I conclude the Chapter, again
 present my reader with Dr. W.’s axiom of interpre-
 tation, and with one reflection relative to the texts
 themselves. The axiom is; ‘As nothing should be
 ‘considered as an established principle of faith, which
 ‘is not in some part of Scripture delivered with *per-
 ‘spicuity*; so that perspicuity should be sought for
 ‘*principally* where the point in question is most pro-
 ‘fessedly handled.’ But in which of those passages pro-
 duced

468 *Principles of Pædobaptism, &c.* [CHAP. VI.
 duced by him, either from the Old Testament or
 the New, is Infant sprinkling *most* professedly handled,
professedly handled, *handled* at all, or even so much as
mentioned? His axiom, therefore, is ‘*plump* against’
 his argumentation.

My reflection follows. The cause of Pædobap-
 tism seems to be very unhappily circumstanced. For
 if a passage produced in its favour mention *baptism*, it
 says nothing of *infants* *. If it mention *seed*, or *sons*,
 or *little children*, or indefinitely an *individual*, it says
 nothing of *baptism* †. If it mention *children*, in con-
 nection with the term *promise*, the word *baptized* being
 in the context; it very untowardly falls out, that the
 blessing promised is not *baptism*, nor does the term
children signify *infants* ‡. If it mention *first-fruit* and
lump, *root* and *branches*; the sacred Writer neither
 speaks of *baptism*, nor seems to have had any thought
 about it §. Or, supposing it mention *children*, and
 represent them as *holy*; there is a deep silence respect-
 ing *baptism* ||. If, therefore, Infant baptism be a di-
 vine appointment, the predicament in which it stands,
 as a positive rite, must be quite peculiar—so peculiar,
 that it is not in the power of my opponent, with all
 his polemical skill, to produce a similar instance.—
 The *acknowledged silence* of Scripture, with regard to
 Infant baptism, though pleaded by me and urged at
 large ¶, is almost *entirely* overlooked by Dr. W. in his
 ‘*full reply*.’ Should he condescend, therefore, to
 ‘take another turn’ with us, and *plant his cannons* a-
 fresh; it may be justly expected that he will *confront*,
 and *break*, and *rout* the whole *phalanx* of my argu-
 ments arising from the silence of Scripture.

* As in Matt. xxviii. 19. Acts xvi. 15, 33. 1 Cor. i. 10.
 † As in Gen. xvii. 7. Ezek. xvi. 20, 21. Matt. xix. 14. John
 iii. 5. ‡ As in Acts ii. 39. § As in Rom. xi. 16. || As in
 1 Cor. vii. 14. ¶ See *Pædobap. Exam.* Vol. II p. 1—75.

CHAPTER VII.

Infant Communion, and Infant Baptism, compared.

THAT the practice of Infant communion is very ancient *; that it was in former times universal, throughout what is called the Christian world; that it was continued for about six hundred years; and that it is now practised by nearly one half of those who profess Christianity, our most learned opposers declare †: nor is it denied by Dr. W. It is equally plain, that various eminent Pædobaptists in these parts of Europe have expressed their approbation of Infant communion, and some of them have written in its defence.—In evidence of this fact, besides the authors mentioned in *Pædobaptism Examined*, I will here produce the attestation of ZORNIUS, who says: ‘WOLF. MUSCULUS contends, that infants *ought not* to be withheld from the eucharist ‡.’ HOSIUS, and RUARDUS TAPPERUS, he also informs us; ‘contend, that the Lord’s supper is necessary for all, both *little children* and adults.’ After having told us, that HEINRIQUEZ, DIDACUS NUNEZ, and CAJETAN, are favourable to the practice, he produces M. F. AMICUS, who says: ‘*Little children* are not less capable of nou-

* SPANHEMIUS bears the following testimony, respecting the practice of it in the Second Century: ‘In ecclesiis Africanis (quanquam obscurior hoc Seculo, manifestior sequente) Communio Eucharistica, *respectu Infantum*, statim à baptismo, AUGUSTINI adhuc tempore ut plurimum recepta.’ *Hist. Eccles. Christ. Secul. II.* † See *Pædobap. Exam.* Vol. II. Chap. v. ‡ *Hist. Eucharist. Infant.* Cap. xxvi. § 1.

‘rishing

‘ishing grace, which is given by the eucharist; than
‘of strengthening grace, which is given by confirma-
‘tion *.’

I will now lay before my reader the testimony of those impartial judges, the Quakers. ROBERT BARCLAY: ‘For aught can be learned, the use of [Infant communion,] and Infant baptism, are of *alike age*; though the one be laid aside both by Papists and Protestantists, and the other, to wit, baptism of infants, be stuck to †.’ JOSEPH WYETH: ‘If from the commission (Matt. xxviii. 19.) must of necessity be understood baptism with water, and that *infants* must be understood to be within the limits of it; it may be convenient—to show—why infants are not within the limits of 1 Cor. xi. 26; and that they must not communicate of bread and wine ‡.’—This verdict of completely impartial Friends, must be a strong presumption in our favour.

Respecting Infant communion, our author says: ‘I reject [it] ONLY as an IMPROPRIETY. Were [Mr. B.] to grant as much in favour of Infant baptism, as I am willing to grant in favour of Infant communion, our controversy would be at an end §.’ Infant communion, therefore, in the estimate of my opponent, is a *trifling impropriety*: far from being offensive to God, and unworthy to be the subject of debate. My reader should here observe, that this is part of his introduction to a *serious contest* with Mr. JAMES PEIRCE, relative to this very affair.—But if Christ appointed Infant communion, it must be our indispensable duty to regard it; or else his command is of no force, and stands for nothing. If, on the contrary, Infant communion have *not* the sanction of his institution, it must

* *Ut supra*, Cap. xxxi. § 1. Cap. xxxii. § 2. † *Apology*, Prop. XIII. ‡ *Switch for the Snake*, p. 270. § Vol. II. 238.
be

be the invention of men, and will-worship; a corruption of his holy religion, and condemned by that divine query, *Who hath required this at your hands?*—In a few pages after, however, when speaking on the same subject, he expresses himself thus: ‘Now I say, that ‘infants—*ought* to be baptized; but—*ought* NOT to be ‘admitted to’ particular church-membership: and, consequently, not made partakers at the Lord’s table. For he informs us, that ‘Jesus gave the elements [of ‘bread and wine] *only* to those who might be called ‘a particular church *.’ *I say—they ought not.* Thus, with a tone of authority, and quite in earnest, he begins to controvert the subject with Mr. PEIRCE, Dr. PRIESTLEY, and the Greek Church; even though it be *ONLY an impropriety*—an impropriety too, that is *not worthy of a debate!*

Dr. W. further informs us, that ‘the ground of ‘right to baptism and the eucharist [is] the same †.’ Nay, he elsewhere interrogates and answers thus: ‘If ‘infants have a *right* to baptism, what assignable reason is there why they have not a consequential right ‘to church-membership? And if they are entitled to ‘the latter, why should they not be treated as other ‘members are; especially as a considerable benefit ‘might attend it? As to the objection, *That the counterpart to this is to admit them to the Lord’s table, if ‘they do nothing to deserve censure*—I ask, what is ‘there *unreasonable* or *unscriptural* in such an objection? Nay, further, in point of RIGHT, how can ‘the two ordinances be separated? Are not “The “*same reasons* which are brought for Infant baptism, “in like manner applicable to Infant communion? And “will not the objections against the latter admit of

* Vol. II. 242, 246. † Vol. II. 242.

“the *same answer* as those against the former?”—See
 ‘Mr. JAMES FERRIS’S *Essay in favour of the An-*
 ‘*cient Practice of giving the Eucharist to Children.*
 ‘Nor do I see how this reasoning can be evaded by a
 ‘*consistent* Pædobaptist, while we only attend to the
 ‘*legal right* of infants to that ordinance; but such ad-
 ‘vocates must allow that many things are *lawful*
 ‘which are not *expedient*. And should it be granted
 ‘that a Christian minister cannot justly deny the eu-
 ‘charist to any church-member (who does not lie un-
 ‘der its censure) when demanded, yet there are *pru-*
 ‘*dential reasons* why a parent should not desire it for
 ‘infants and young children: especially when we re-
 ‘flect that though the *ground* of right is the same, the
 ‘nature and design of the ordinances are different*.’
 —Thus also Mr. PIRIE: ‘Every circumcised child
 ‘had a right to eat the passover; but this he was not
 ‘bound to do, till arrived at a certain age—So every
 ‘baptized child has a *right* to eat the Lord’s supper:
 ‘but—none are bound to keep it till capable of’ dis-
 ‘cerning the Lord’s body †.—*The GROUND of right to*
baptism and the eucharist is the same. Consequently,
 the *right itself* must be the same, and equally strong,
 in both cases. But why, then, should the conduct of
 Dr. W. toward infants, with regard to those institu-
 tions, be so different? Why should that right be treat-
 ed as a substantial reason of religious action, in the
 one case; but as a nonentity, in the other? Accord-
 ing to my opponent, the principal ground of right con-
 sists in *moral qualifications*. For he insists, that ‘what-
 ‘ever relates to the qualifications of the subjects [re-
 ‘specting baptism,] is of a nature *entirely moral* ;’ and
 that ‘infants, partaking of the *great primary* qualifica-

* Note on MORRICE, p. 78, 79. † Appendix, p. 179, 180.
 ‘tion,

‘tion, which the evident design of the ordinance requires, *ought* to be baptized*.’ Moral qualifications, therefore, being the principal ground of right in both cases, ought, on parity of reason, to have an equal operation with reference to each ordinance.

In respect of legal right, Infant baptism and Infant communion cannot be separated. Then my opponent should remember and regard that divine maxim; *What God hath joined together, let not man put asunder.* For if there be any such ‘legal right’ as that of which Dr. W. speaks, it is no other than a claim founded in *divine law*: and, consequently, the connection between Infant baptism, and Infant communion, must be considered as established by Supreme authority. Who, then, shall dare to separate what God has joined?

Our author, however, though at the expence of consistency, will not admit the practical consequence. For he pleads, that *things may be lawful which are not expedient*; and that *prudential reasons forbid a parent desiring the Lord’s supper for infants.* But as the whole of any one’s title to a positive ordinance must originate in the *law* of that ordinance, if our Lord have invested any description of infants with a right to the holy supper; he must have made it the duty of their parents, or of their guardians, to *demand* it for them; the infants themselves lying under a natural incapacity of so doing. As well have no title at all to the privilege, as one which they cannot plead, and which their parents are tacitly forbidden to plead for them. Strange to think, that our Lord should have indulged infants with a *legal right* to the sacred supper, and that, without any forfeiture, or any fault, they should be absolutely denied the ordinance on a *prudential* ground! According to

* *See on MORRICE, p. 63, 69.*

Dr. W., something called *prudence*, not divine law, is to direct our conduct in regard to this affair.---We should be glad of information, however, what his chief prudential reason is. Bp. TAYLOR tells us, that when the doctrine of transubstantiation came into the Latin church, Infant communion was laid aside; ‘lest by *‘puking up* the holy symbols the sacrament should be *‘dishonoured**.’ A delicate reason this! and nearly allied to one that is assigned by QUENSTEDIUS, for converting Infant *baptism* into Infant *sprinkling*†. Whether, in the opinion of Dr. W., infants, notwithstanding their legal right to the holy supper, may be kept from the ordinance on *this* prudential ground, I cannot say; but it seems a little surprising, that prudential reasons of any kind should counteract the operation of legal right from year to year: because, if there be any such right in the case, it must be founded in divine institution. Now Dr. OWEN assures us, that ‘what men have a *right* to do in the church by God’s institution, that they have a *command* to do‡:’ and Mr. CHARNOCK says, ‘They must be evasions past

* *Worthy Communicant*, Chap. III. Sect. ii. p. 212. † QUENSTEDIUS informs us, that of this alteration there was a three-fold reason; ‘the *tenderness* of infants—*shame*, especially in regard to female catechumens—and because, even in the very act of baptizing, *natura carsum suum tenet: sicut contigit magnis* ‘Imp. in Oriente CONSTANTINO Copronymo cognominato, et in Occidente WENCESLAO; qui cum immergerentur, *aquam baptismum illem macularent.*’ *Antiq. Bib.* C. IV. Sect. II. Num. i. § 4.—In *A Specimen of a History of Oxfordshire*, the author says; ‘It may be remarked in general, that founts originally intended for the immersion of the infant, are *ancient, in proportion as they are capacious*—It is recorded of king ETHELRED, that at his baptism, in nine hundred and seven, he *defiled* the font—On this ominous occasion, archbishop DUNSTAN, who baptized the royal babe, with an oath exclaimed; *Per Deum, et Matrem ejus, ignavus homo erit.*’ See Mr. ROBINSON’s *Hist. of Bap.* p. 457, 458, 459. ‡ *On Epistle to the Heb.* Vol. III. p. 127.
‘understand-

‘understanding, that can hold water against a divine order *.’

Infants have a legal title to the holy supper; but for them to partake of it is not expedient. Prudential reasons lie against it. Can this be the language of a Protestant Dissenting Brother? How similar to that of Roman Catholics, respecting a participation of the eucharistical cup by the laity! for none of the Popish writers deny, as far as I have observed, that the people have a legal right to the wine, any more than to the bread: but, with Dr. W., they think it is not *expedient*—*prudential reasons* lie against it. Thus, neither adults, nor infants, are permitted to enjoy what belongs to them by acknowledged *legal* right! This is the more surprising, in respect of our author, because he does not, like the Church of Rome, formally claim a dispensing power; though, on the principle here adopted, it be undoubtedly exercised by him, with regard to infants.

Infants have a legal right, or a right by divine law, to the holy supper. This being, by Dr. W., a declared fact, one would have imagined that in *his* view their title must be *thoroughly good*, and that in *his* practice their place at the Lord’s table must be *inviolably secured*. So it might seem, indeed, to those who consider divine law as the highest authority, and a divine grant as supremely authentic: but my opponent has I know not how many *prudential reasons* which rise up in opposition to legal right, and guard the ‘holy ALTAR’ against the approach of infants. For though they are *fraught* with moral qualifications, *bright* with relative holiness, and *perfectly fair* with ceremonial purity; yet, by some strange turn or other,

he as effectually keeps them at a distance from the Lord's table, as if he 'SCREWED' this positive rite 'in the VICE of bigotry.' Thus, to support the credit of Infant sprinkling, he places in contrast, and in contest, *divine right*, and *human prudence*; yet so as to give an example which he approves, of prudential reasons gaining the ascendancy over divine authority!

But what would our author have said of us, had we acknowledged the legal right of infants to baptism, though we never administer that ordinance to them, and argued on his principles in justification of our conduct? Nay, what would he say to any of his own people, were they to demand of him the sacred supper for their infants? We will suppose, then, that some of them were to unite in addressing him thus: 'Having been taught, Sir, by ~~your~~ our own pen, that our infants have the *same ground* of right to the Lord's supper, which they had to baptism, and that this right is founded in divine law; we cannot forbear desiring that they may partake with us at the holy table. We are indeed aware of your distinction between what is *lawful*, and what is *expedient*; nor are we insensible that you have *prudential reasons* against complying with our united request. But, Sir, with due deference to your character as our pastor, we cannot forbear to observe, that as your objections respect human *reason*, and not divine *precepts*; *prudence*, and not *conscience*;—as you reject Infant communion under the notion of its being an *impropriety*, and not a *sin*; a trifling impropriety about which it is not worth contending; and as we consider it in a very serious light, which interests our consciences and awakens our expectations; we cannot but hope for your compliance.'

The general principles of my opponent's arguments,

ments, and his course of reasoning, if they prove any thing to his purpose, infer Infant communion. I will here produce a few particulars, and leave the impartial reader to judge. He considers the following principle as a capital piece of his logical ordnance, calls it a *climax*, and introduces it with great pomposity: ‘If the Scripture be *silent* about infants as the subjects of baptism, or **EVEN NOT DECISIVELY EXPRESS AGAINST THEM, we are to take it FOR GRANTED,** that they were baptized with their parents*.’—Thus he reasons: ‘If infants are capable of those things which are equivalent to faith and repentance, as qualifications for the *most important* privilege of salvation, they are also capable of what are equivalent to them as qualifications for the *less important* privilege of baptism. For, if the one be denied, so *may* the other; and if the one be granted, so *ought* the other—If the *seals* be affixed to the covenant for confirmation of its contents—I would fain know by what rule of construction we can infer, that the covenant *itself* belongs to the parents and their seed in common, while the confirmation of it [by the seals] belongs exclusively to the former †?’—If the covenant itself be a *benefit* to the persons to whom it is directed,—it follows that the *confirmation* of it [by the seals] is so—Whatever benefits and privileges belonged to the former Dispensation, continue to flow on to the present, if not *expressly* repealed; for the change of a Dispensation, *of itself*, is no adequate cause of their abrogation—From the preceding induction of sacred evidence in favour of children being sharers of the *seals of grace* in common with their parents, we conclude, that *for the space of four*

* Vol. I. 280. † Vol. I. 210, 236.

‘thousand

' thousand years, that is to say, from the *creation* to
 ' Christ, it was a rule *universally* incumbent on pa-
 ' rents to treat their children as entitled to religious
 ' privileges *equally* with themselves; according to their
 ' capacity—To hold, that [infants] may be given up
 ' to God [in prayer,] with the view of their obtain-
 ' ing the grace of the covenant, and yet debarred from
 ' the *means* of the covenant, without any personal for-
 ' feiture, is absurd—A man's children, and non-op-
 ' posing domesticks, are not only to be *denominated*
 ' from his religious profession, as the head of the fa-
 ' mily, but are entitled to all the external *privileges*
 ' of that religion, as instituted means of grace and
 ' godliness, according to their respective capacities—
 ' Is it reasonable, is it scriptural, is it consistent with
 ' common sense, or was it ever instanced from the
 ' birth of time, that the child was justly debarred
 ' from any of the parent's privileges of which it was a
 ' capable subject?—The things that are *revealed*,
 ' particularly God's covenant, and if the covenant,
 ' the *seal* annexed to it, *belong to us and to our chil-*
 ' *dren for ever*—To allow that the covenant *belongs*,
 ' or is directed to *them*, [our children] is but according
 ' to truth; and, therefore, it irrefragably follows, the *seal*
 ' is theirs—The sealing of baptism [and of the *Lord's*
 ' *supper*,] is of the *same nature* with the gospel itself—
 ' Therefore, if the gospel be a mercy, baptism [and the
 ' Lord's supper] must be so—If the gospel and the means
 ' of grace in their bare exhibition, be any benefit to na-
 ' tions and families, they must be so to infants as a part
 ' of them; and, for the same reason, baptism [and the
 ' holy supper] too—As the ministry of reconciliation
 ' is a blessing, independent of our *estimation* of it, so is
 ' the confirming *token* of that ministry—If the exter-
 ' nal standing *evidences* of Christianity be a benefit, in
 ' their

‘ their bare exhibition, baptism [and the sacred supper] must be so likewise—Whatever tends to explain the nature and to enforce the authority of gospel truths, must be a benefit in its mere exhibition ; but this baptism [and the Lord’s supper do, from their] very nature to every *capable* subject—Whatever has a just claim on the grateful acknowledgments of adults, for what they enjoyed in infancy, must be a benefit—But if this be true, who sees not that baptism, [and why not the Lord’s supper ?] since it is God’s confirming seal to the truth and contents of the gospel, is a benefit, on supposition that it *only exhibits* the blessings represented by it?—Does God ever say, *Baptism* [or the *Lord’s supper*,] is not to your infant children, though the promise is to them *?’

Again: The generality of those *texts* from which Dr. W. argues on this occasion, having as much relation to the holy supper, as they have to baptism, cannot but equally prove Infant communion and Infant sprinkling. For there is not a word, either in the passages themselves, or in their several contexts, relative to the one or the other. That this is the case with regard to texts produced from the Old Testament, must I think be allowed: and yet no fewer, if I mistake not, than *twenty* passages from that part of the sacred Code are quoted by him, to prove the right of infants to baptism. Yes, Moses and David, Isaiah and Jeremiah, Daniel, Micah, and Zechariah, are all subpoenaed to prove, That infants, being replete with moral qualifications, and shining with relative holiness, are completely entitled to purification from all their uncleanness ! Now surely every one must admit, that whatever testimonies evince this, whether taken from narratives, laws,

* Vol. I. 236, 237, 248, 249, 307, 349. Vol. II. 195, 234, 258, 259, 317.

or prophecies; will also prove the right of such purified infants to the holy supper.—With regard to the New Testament, there are *nine* passages which he pleads *. *One* of them is the baptismal statute; but it says nothing of infants. *Three* are of the narrative kind, relative to the baptism of *households*; yet neither do they say any thing of infants. Another is of an encouraging nature, exhibiting a *promise*; in which, though children, indefinitely, are mentioned, it says nothing of baptism. As to the remaining *four*, though *children* are mentioned in one of them, and *little children* in another; yet, neither in the passages themselves, nor in their various contexts, is *baptism* at all mentioned, any more than the sacred supper. Such are the premises from which our author infers, that infants, abounding in *moral* qualifications and in relative *holiness*, are the proper subjects of ceremonial *purification*; though he will not permit them, when he officiates at the ‘*holy altar*,’ to approach it! It is worthy of remark, however, that several of these very passages are strenuously pleaded by those who either approve, or practise, Infant communion, as affording conclusive arguments in their favour. SCHUBERTUS informs us that the members of the Greek Church, for instance, argue from Mark x. 14; which is parallel to Matt. xix. 14†. Dr. PRIESTLEY and Mr. PEIRCE, argue from 1 Cor. vii. 14; and the *latter*, from Luke xviii. 15, 16‡.

Let us now consider the *reasons* of his different conduct, with regard to infants, in reference to baptism and the Lord’s supper. The principal of these

* Matt. xxviii. 19. xix. 14. Acts ii. 39. xvi. 15, 33. Rom. iv. 11. xi. 16. 1 Cor. i. 16. vii. 14. † *Institut. Theol. Pæd.* Pars II. Cap. iii. § 14. ‡ See *Pædobap. Exam.* Vol. II. p. 448, 454, 456.

are, their wanting a *sufficient degree* of relative holiness, and their being *naturally disqualified*. Respecting the former he says: 'Relative holiness admits of *degrees*—To be the objects of a covenant grant, as the Gentile world *at large*; as those to whom the word of salvation is *actually sent*; as the *family* of a Christian householder; as a *baptized* person; as an *actual member* of a Christian congregation, AND SO ON, all denote *different degrees* of relative holiness. Now, what both the ordinances in question require, as a *qualification* in their respective candidates, is that *degree* of relative holiness which is necessary and suitable to their respective nature and designs. Baptism stands related to the body of visible Christians *at large*—But the eucharistic rite is applicable to *those only* who may be deemed proper subjects of a particular church *.'

All denote different degrees. How familiar to the mind of my opponent is the Jewish idea of relative holiness, and of what vast importance it is to the cause of Infant sprinkling! Do you wish for conviction to your own mind, or to convince another, that infants are completely proper subjects of ceremonial cleansing? you need only to look for the *second* degree on Dr. W.'s newly invented scale of relative holiness, and the work is done. For in this case, you must know, contrary to all others, *purity QUALIFIES for purification*: so that if an infant be not *pure*, it must not be *purified*.—Are you desirous of seeing paedobaptism delivered from its embarrassing connection with Infant communion? cast your eye on the same admirably graduated scale, compare the different degrees, and you cannot but find the *desideratum*; because, for this very pur-

pose, the beautiful and accurate scale was lately manufactured. It is, however, the only one of the kind, adapted to the Christian church, of which I ever heard; so that, in my estimation, he deserves the praise of a new invention. But, as this article has been already discussed, it shall here be dismissed with observing; That our author assumes as a *postulatum*, what may be justly ranked among his *desiderata*. Before he so confidently annex different privileges to different degrees of relative holiness, it behoves him to prove that there is, under the Christian Œconomy, any such thing as that pretended sanctity.

Baptism is related to the body of visible Christians. Nay, rather, to Christians as *individuals*; and to individuals as *professing faith* in the Son of God. *If thou believest with all thine heart, thou mayest be baptized.*—*The eucharistic rite is applicable to those only who may be deemed proper subjects of a particular church.* That the sacred supper belongs to Christians, as united in a particular congregation, and not as detached individuals, is admitted; and that those only who make a credible profession of conversion to Jesus Christ, should be considered as proper subjects of a Christian church, is readily granted. But from what instance of Christian baptism, in the New Testament, does our author learn, that persons may be justly viewed as duly qualified subjects of that ordinance, who, when baptized, should not be deemed proper subjects for a ‘particular church,’ and for communion at the Lord’s table?

He argues on the ground of *natural disqualification*, and thus he speaks: ‘There is neither injury nor harshness implied in—refusing to give [infants] what they are *naturally unqualified* to receive, and what therefore, is no privilege to them*.’ But what does

he mean by *naturally unqualified*? That they are naturally incapable of receiving, in any measure, the bread and wine? If so, the history of Infant communion, in every age since the time of CYPRIAN, convicts him of a gross mistake. Besides, as rubbing the forehead of an infant with a *wet hand*, has been esteemed baptism, and must be accounted such by Dr. W., there being ‘a *contaction* of the person and the ‘element;’ so, why may not rubbing the *bread and wine* on the lips of infants, as we are told by Sir PAUL RICAUT the Armenians do *, be reckoned sufficient? For in this, as in the former case, there is an evident ‘contaction’ of the person and the elements.

Nor, by *naturally unqualified*, can he consistently mean, their being destitute of those qualities which are absolutely necessary to a legitimate reception of the ordinance. Because, were that the case, it might be justly demanded; What is become of all those ‘*moral* ‘qualifications’ which rendered them completely fit for baptism, and gave them a title to it? qualifications which, according to Dr. W.’s description, must be *perfect*. Surely, those moral qualifications with which they were born, and on the ground of which they were ‘ceremonially purified,’ were neither annihilated, nor diminished, by that efficacious purification. For our author teaches us to consider the priestly work of cleansing an infant, as a very great benefit.* But, for an infant to obtain a sacerdotal purification from (our author himself knows not what) *ceremonial* pollution, at the expence of its *moral* qualifications, would be, not a benefit, but an injury; not an honour, but a disgrace.

* *Present State of the Greek Church*, p. 432, 433, 434. Edit. 1679.

Nor yet, by *naturally unqualified*, can he consistently mean, their being incapable of performing those *mental operations* which are specified in the eucharistical statute, and in the apostolic precepts respecting a due observance of the ordinance. This, however, seems to be his meaning; because in the next page he says: ‘To eat the Lord’s supper, implies the performance of a religious *duty*, with the *exercise* of the understanding, judgment, and memory, of which an infant is not capable*.’ Granted: but is it not evident, that an equal incapacity attends infants, with regard to repentance, and faith, and a profession of them previous to baptism? For a *remembrance* of Christ is not more plainly required by the law of the Lord’s supper, than *believing* is in the baptismal statute. Nor are *discerning the Lord’s body*, and *self-examination*, more clearly enjoined by Paul, with reference to the holy supper; than *believing with all the heart* is demanded by Philip, when under a special divine direction, relative to baptism†.—If, then, my opponent think it his duty to perform the sacerdotal work of *purifying* infants, though they have not the least ‘*exercise* of the understanding, judgment, and memory;’ why may he not meet the same infants, when approaching ‘the holy altar’ to discharge another branch of his priestly function? This might more especially be expected from Dr. W.; because, according to his hypothesis, infants would not only come to ‘the holy altar,’ invested with a plenitude of *moral* qualifications; but also in a state of complete *cereemonial* purity. *Inwardly* full of excellent moral qualities; *outwardly* free from every species of ritual pollution! Now, on moral

* Vol. II. 250. † Matt. xxviii. 19. Mark xvi. 15, 16. Luke xxii. 19. Acts viii. 36, 37. 1 Cor. xi. 23—29.

and analogical grounds, of which Dr. W. is extremely fond, what more can he possibly want? But, perceiving these grounds to be inconvenient in the present case, he adopts our conduct, and has recourse to *positive* precepts.

To eat the Lord's supper, implies the performance of a religious duty. True, if restricted to duly qualified subjects: and is not *repentance*, is not *professing* faith in the Son of God, previous to baptism, represented in the New Testament as religious duties? Is it the duty of a Christian minister, on being requested by duly qualified persons, to baptize them, without its being the duty of such persons to be baptized? Or, can any administrator be obliged to baptize those who are under no obligation to be baptized? Dr. W. ought not, whatever others may think or say, to deny this; because he maintains, as we have already seen, that it is *incumbent*—yes, **INCUMBENT** on every unbaptized person, in a Christian country, to be baptized.

Infants have a legal right, or a right founded in divine law, to the sacred supper; yet are NATURALLY UNQUALIFIED for it. But did not our Great Law-giver appoint the qualifications, when he ordained the rite itself? Or, did he institute the solemn service for those who are *not* qualified according to his appointment? Those, we may venture to say, and those only, for whom the ordinance was *intended*, can have a title to it: nor can any have ‘a legal right,’ except those who are included in the eucharistical statute. How, then, is this *right*, or that *intention*, to be known, respecting individuals; unless by comparing their apparent qualifications with those prescribed in the law of institution, and in the apostolic precepts concerning it—even those to which Dr. W. adverts? He might as well have asserted, that the male infants of

the ancient, unprofelyted Gentiles, had a *legal right* to circumcision; though, as being the children of idolatrous Pagans, they were *unqualified* for it. It remains for our author to prove, whenever he condescends to 'take another *turn*' with us, that God ever conferred on one or another a legal right to any religious ordinance of a *positive* kind, for which the person, while possessing that right, was *NATURALLY unqualified*. His reasoning, however, proceeds on that idea, as if it were a notorious and stubborn fact. Whereas, *qualified* is a relative term, and refers to some *rule* as the standard by which to judge. But a rule, in this case, is a *divine law*. Now, that any person should have a *legal* right, for instance, to the holy supper, while the law of that very institute considers him as *naturally UNQUALIFIED* for it, is a contradiction. Because it is in effect saying, 'That he has, by divine law, liberty of partaking; even while that very law forbids him to partake.'

My opponent, relative to Infant communion, having contrasted *lawful* with *expedient*; should he again enter the polemical field, plant his cannons, and act the hero, in 'confronting, breaking, and routing' every opposing phalanx, must 'demonstrate;' That the Eternal Sovereign has granted to ministers the liberty of withholding from infants, for a course of years, a positive ordinance to which he has given them a *LEGAL right*. Or, in other words, he must evince, that, in this case universally, and in every succeeding age of the Christian church, human *prudence* and human *expediency* are to be regarded, in opposition to *divine authority*, as expressing itself in positive law. If these particulars be not proved by Dr. W., he must either administer the holy supper to infants; acknowledge they have
not

not a legal title to it; or cease, in his own words, to be a ‘consistent Pædobaptist.’

Having, in *Pædobaptism Examined*, produced a long quotation from the famous Mr. HENRY AINSWORTH, adapted to show how easy it is for a person of genius to evade the positive laws of God, if reasoning on moral principles and from analogy be admitted; I observed, that if such a course of argument be legitimate, AINSWORTH’S mock apology for Jeroboam is unanswerable. Upon which my opponent exclaims: ‘What! can-
‘not *idolatry*, that superlatively detestable *moral* evil,
‘be condemned on *moral* grounds? Would this abo-
‘mination, this spiritual whoredom, this root of all evil,
‘be an innocent thing, then, were it not *positively* pro-
‘hibited? *Credat Judeus**.’—But this exclamation, and these queries, are wide of the mark. For the reasoning of AINSWORTH, as quoted by me, respects those appointments of Jehovah, and those only, that were of a *positive* kind; nor has it the least regard to a *false object* of adoration, as my opponent would insinuate. Yes, AINSWORTH represents Jeroboam as pleading his cause thus: ‘The alteration that I have
‘made, is in matters of *circumstance*, things *merely ce-*
‘*remonial*, whereof there is no express, certain, or per-
‘manent law given us of God; and which are *vari-*
‘*able*, as time, place, and person, give occasion, and
‘such as good kings have changed before me, and
‘have been blameless. And, first, for the *place* where
‘God is to be worshipped, which many would now
‘have at *Jerusalem* only, I find the practice of Abra-
‘ham—and the Fathers following, to be far otherwise:
‘—so this superstition of tying God to *one* place was
‘not hatched in their days—It is not so material *where*

* Vol. I. 84.

' we do worship, as *whom* we do worship, and with
 ' *what affection*: for God is near, in all times and
 ' places, to all that call upon him in truth—To go to
 ' Jerusalem, it may prove perilous: sure, it is over-
 ' much for the people that dwell afar off—May, and
 ' ought not every prince and people to serve God in
 ' *their own country*? Was there any before me that
 ' might not do it? and am I more in bondage than all?
 ' Besides—Rehoboam—counteth me and my people
 ' rebels; and if he can get me within his dominion, he
 ' will surely cut off my head, and the heads of many
 ' more. And doth God, who *desireth mercy rather*
 ' *than sacrifice*, require of men thus to—endanger their
 ' lives—only for a circumstance of *place*?—The wor-
 ' ship that here we perform unto God, is, for the *sub-*
 ' *stance*, the same that himself commanded by Moses.
 ' We serve the *same* God that brought us up out of
 ' the land of Egypt—We hold the main article of our
 ' Messiah to come—If here it be said, we do against
 ' God, in making these golden figures, because he for-
 ' biddeth graven images to be made: the answer is
 ' easy. God's meaning is, not to forbid all images
 ' simply; but only *idols*, that have divine worship done
 ' unto them.—Yet some—think, that I give the ho-
 ' nour to them, that is due to the eternal and blessed
 ' God himself.—But, were I so minded, I should be
 ' indeed more brutish than a calf myself—Matters of
 ' *faith*, and doctrines *fundamental*—may in no wise be
 ' corrupted; but *ceremonies* are variable, and *circum-*
 ' *stances* may be changed upon every just occasion *
 —and so on.

That Jeroboam is charged with idolatry, is a fact;
 but, from these outlines of AINSWORTH'S mock apo-

* See *Pædobap. Exam.* p. 468—472. Or Vol. II. p. 522—526.
 logy

logy for him, the reader may clearly perceive, that the defence respects those particulars only which were of merely *positive* appointment—*circumstantial* matters, that were variable, and might be varied, the apologist says, on ‘every just occasion.’ The quotation therefore was directly to my purpose; and, in a particular manner so, with reference to Dr. W. who pleads, that sprinkling, pouring, and immersion, are *circumstances* of baptismal administration; and that either one or another of these actions may be performed, according to the *circumstances* of an administrator, or of a candidate.—My opponent, I perceive, possesses no small share of that ‘confummate prudence’ which he ascribes to us. He, therefore, both in this, and in a multitude of other cases, very ‘tenderly touches’ what he could not answer; even though he boast of having given ‘a *full reply*’ to my book.

I shall, to avoid prolixity, conclude this Chapter with the following extract from a zealous anonymous Pædobaptist, who avows himself a cordial friend to Infant communion; and who, perhaps, may teach our author consistency, respecting that affair. Thus, then, the anonymous writer: ‘Infants were admitted in the primitive church to the Lord’s supper; but in later times have been excluded by the spirit of Popery, and still continue to be so in Reformed churches, without any sufficient reason. Superstition, as it is a weakness, is the only excuse for them. Their practice in general, in their admissions to communion, is a proof that they lean towards transubstantiation; though in words they deny it. Every soul, according to their number, in every family of the Jews, ate of the passover, or paschal lamb. See Exod. xii. 4*.’

* *Eight Answers to Eight Queries*, p. 5.

CHAPTER VIII.

On the Utility and Importance of Baptism, as represented by Dr. W.

THAT Christian baptism is both useful and important, there is no reason to doubt; but I have long suspected that, from the time of CYPRIAN to the present age, Pædobaptists have almost universally ascribed a degree of utility and of importance to the appointment, which divine Revelation does not warrant, respecting any description of subjects, or any mode of administration, whatever*. It seems, indeed, as if scarcely any author could take up his pen to vindicate Infant sprinkling, without attributing more consequence to that ceremony, than the Apostles do to primitive baptism. From an imputation of this kind, my opponent himself is not completely free. No; whether you consider the idea of *privilege*, or that of *duty*, as connected with baptism, the representation, which he has given is not, I think, to be justified; as the following particulars perhaps may show.

The idea of *privilege* is, by him, connected with baptism, in a great variety of ways. It is very strongly included, for instance, in those numerous *descriptive characters* which he gives of the ordinance. Baptism is by him denominated, ‘The right [rite] of a regular entrance into [Christ’s] family and service—The Christian purification—The proselyting ordinance—The cleansing rite—A confirmation of the testa-

* See *Pædobap. Exam.* Vol. II. p. 126—161.

CHAP. VIII.] *Importance of Baptism.*

‘*meritorious grant*—‘*the rite of admission into the uni-*
‘*versal church*—‘*an ordinance of dedication*—‘*A seal*
‘*of the divine promise*—‘*A confirming token of initia-*
‘*tion into that state wherein we may say, The Lord is*
‘*our God, and we are his people*—‘*God’s confirming*
‘*us to the truth and contents of the gospel*—‘*The*
‘*badge of our holy religion*—‘*The seal which authenti-*
‘*cates that salvation [exhibited in the heavenly charter,]*
‘*in the most unequivocal form*—‘*The broad seal of*
‘*heaven*—‘*The instituted porch to the temple of*
‘*means*—‘*The seal [of] the divine covenant*—‘*and so*
‘*on.*—By this representation one is led to suspect, that
there would have been but little reason to *credit* the
doctrines of divine grace, or to *rely* on the promises of
heavenly mercy, had it not been for baptism; *alias*,
the ‘*Christian purification*,’ or ‘*the cleansing rite*!’
For that, according to our author, *fact*, *confirms*, *au-*
THENTICATES the whole! Of these things he speaks
with as much frequency, familiarity, and confidence,
as if they had been written in the New Testament
with a sun-beam; or as if they had been universally
taken for granted. Yet where, I demand—*where*,
in that sacred Volume, does he find his assertions
verified?

The *privileges* and *honours* conferred on baptized
persons, as such, are, according to him, greatly diver-
sified. Such persons, for instance, whether adults or
infants, *bear a new and an exalted character*. His
language is; ‘*Am I a baptized person?—He [God]*
‘*hath put his own name upon me: and his language,*
‘*in effect, is, I will be THY God, THY Father, THY*
‘*everlasting portion*—‘*This invaluable blessing [of sal-*
‘*vation] is directed to ME by name, ever since I have*

* Vol. I. 136, 225, 265, 281, 342, 367, 401. Vol. II. 242,
43, 259, 286, 323, 324, 330, 341.

‘borne the name of my Saviour, received at my baptism—Have I from a child borne the name of Christ? Is not this a great honour?—Baptized ones [are] Christians in name and calling*.’

They stand in a variety of the most important and honourable relations. Thus he speaks: ‘The holy God, is the God of thy infancy; the holy Saviour, is the Saviour of thy infancy; the holy church, is the house of thy infancy; the holy angels, are the guards of thy infancy; and thy holy baptism was a solemn and express entrance on all these holy relations and connections—Excellent are the following, [words] of Mr. HENRY—*Be thankful that you [a Christian, parent] have a child admitted, from its birth, into the bosom of the church, and UNDER THE WING OF THE DIVINE MAJESTY †.*’

They are entitled to the means of grace. Mr. JAMES PEIRCE, when defending Infant communion, having asked; *To what single privilege in the church are baptized infants admitted?* ‘Dr. W. answers, ‘In the words of Paul, *At all every way; CHIEFLY, because that unto THEM are committed the oracles of God—The promise is theirs; and, in covenant right, EVERY PRIVILEGE* thereunto belonging, of which they are capable and suitable subjects—If the gospel be a privilege to fallen man, its direction [by baptism] to ME IN PARTICULAR, *signed, sealed, and delivered,* must be a most singular blessing—Our children, as the children of the covenant and *baptized,* have a peculiar right to the means of conversion. To illustrate and confirm this point, let [it] be considered, [That] the oracles of God were committed to the Jews, and this *upon the ACCOUNT of circumcision*

* Vol. II. 268, 269, 274, 307, 335. † Vol. II. 309, 313.

‘—*They*

‘—*They* OWED THEIR BIBLE to *circumcision*—Our infants, therefore, being, according to our principles, in covenant with God, are *entitled to the BIBLE, and ALL THE CONTENTS THEREOF*—The *ministers*, the dispensers of this word, are, upon the account of church-membership, *theirs*, with all their gifts, graces, and labours—Persons, therefore, [that are not] members of the church, lye *common* with the rest of the world, *shut out* of this enclosure—[and] can claim no covenant right or title to any spiritual advantage from them—But our children, even from infancy, by our principles, are entitled by *a covenant right* to all those precious emoluments which accrue therefrom*.’

All spiritual blessings are sealed to them. ‘Was I *baptized* in infancy?—Was I pointed out by *name*, while an infant, as an intended servant of the King of glory?—Was I then, so betimes, *called to holiness*?—Was I, when an helpless infant, guilty and polluted, *ADOPTED by my heavenly Father*, to the intent that sin might not have dominion over me?—Is there any propriety in the supposition—[that] because infants have not actual faith, therefore their *justification* cannot be [by baptism] sealed?—Was I *baptized* in infancy?—How highly have I been honoured, how greatly benefited? For from that early period HAS the *pardon of sin, free salvation, eternal life, with every new covenant blessing*, been *sealed to ME*—Am I a *baptized* person? Then to ME is held forth *the remission of all my sins*—Am I placed in his church by baptism?—Even to ME are the following words directed—*Thou hast made me to*

* Vol. II. 255, 256, 283, 324, 325.

*‘serve with thy sins, thou hast wearied me with thine
 ‘iniquities. I, (O wonderful retaliation!) even I
 ‘am he who blotteſt out THY transgreſſions for mine
 ‘own ſake, and will not remember THY ſins—Let me
 ‘regard the covenant privileges of infants as truly im-
 ‘portant, and their baptiſmal dedication to God, who
 ‘condeſcends to be preſent, ſealing to them his deed of
 ‘gift, a ſolemn ſervice.—The all-ſufficient God, (now
 ‘ſhall I expreſs myſelf?) JEROMAH GIVES HIM-
 ‘SELF TO ME. Aſtoniſhing conveyance! I will be
 ‘THY GOD, ſays he! He confirms it with his oath,
 ‘and ratifies it with his ſeal—If it be not a truth, that
 ‘I as a baptized perſon am privileged with this cove-
 ‘nant grant, I will be THY GOD; then I may queſtion
 ‘whether the ſun ever ſhone upon Britain on a ſummer’s
 ‘day—Baptiſm ſeals the promiſe of God’s being to
 ‘ME a God, ſays Mr. HENRY, and that is greatly en-
 ‘couraging; but Infant baptiſm increaſeth the en-
 ‘couragement, as it ASSURES me of God’s being the
 ‘God of my fathers, and the God of my infancy—Am I
 ‘a baptized perſon?—Are the bleſſings ſealed by bap-
 ‘tiſm, great, glorious, infinite, eternal realities? The
 ‘love of the Father, the atonement and grace of the
 ‘Son, the influences and fellowſhip of the Spirit?
 ‘Preſent peace and future glory? Preſent pardon and
 ‘everlaſting life? Then, have I given thoſe bleſſings
 ‘held forth in the promiſe, and ſealed to ME by bap-
 ‘tiſm, a ſuitable reception?—Lord, diſt thou find
 ‘me out,—cauſe thine exceeding great and precious
 ‘promiſe of mercy, forgiveness and righteouſneſs, thy
 ‘good Spirit and eternal life, to terminate on MY in-
 ‘fancy?—Diſt thou confer a legal right to theſe
 ‘ſpiritual and everlaſting bleſſings, by a deed of gift,
 ‘DIRECTED, SIGNED, SEALED, and DELIVERED to
 ‘ME,*

‘ME, for my use and service, when I deserved no pity*?’

The utility of Infant baptism is greatly superior to that of adult baptism. ‘Were I baptized but this day, there would be an encouraging ground of faith, that the promise is unto ME, *signed, sealed, and delivered*; but when I consider that this foundation of faith, the exhibited promise, has been laid, and *appropriated for MY use*, in infancy; that the charter of conveyance has been incontestibly sealed, almost as soon as I came into existence, it is a *superadded* encouragement—The nature of the gospel grant is such, that the *longer it stands as a matter of record*, in favour of the party baptized, *the stronger and more indubitable* becomes his title to the things granted; wherefore, the consideration of my being baptized in my infancy, is a circumstance of encouragement to faith—The encouragement to faith is abundant every moment, to a returning sinner,—but it is *more* abundant in proportion to the *early date* when the title was signed and sealed—Infant baptism has the advantage over adult baptism, in promoting *repentance*, or godly sorrow for sin†.’

Infant baptism is a very great benefit. ‘If to be dedicated to God in baptism when an infant, was not a privilege, what was?—When my ungrateful heart is ready to say, *What profit is there in Infant baptism?* Let it again reflect, what profit is there in adult baptism which is not *more* than counterbalanced by the former?—I was [when baptized] *added to the church*—I was then *constituted a visible member of Christ*—I was then *put in the way I should go*—I was then *visibly ingrafted into Christ*—Are not these

* Vol. II. 307, 308. Vol. I. 169. Vol. II. 299, 272, 273, 339, 285, 295, 279, 296. † Vol. II. 294, 295, 296, 301.

‘high privileges?—This time of my ESPOUSALS, was
 ‘indeed a time of unmerited, unsolicited love. From
 ‘a state of *distance* I was brought *near*. From a
 ‘*stranger* I was made a *fellow-citizen with the saints*,
 ‘and of the household of God*.’

He further teaches, that baptism is the *source of numerous and very important duties*. For thus he speaks:
 ‘From Christian baptism RESULTS the obligation [to]:
 ‘—repentance—to destroy the body of sin—of new-
 ‘ness of life, and heavenly mindedness—of an inviola-
 ‘ble attachment to Christ—of filling up the place of
 ‘departed Christians—of waiting for the promise of
 ‘the Spirit—of an absolute devotedness to the grace
 ‘and sovereign will of God, Father, Son, and Holy
 ‘Ghost †.’—My reader is desired carefully to observe,
 that our author expressly represents *the obligation* to
 all these duties as RESULTING from a participation
 of baptism: so that no one is under any obligation of
 this kind, if not baptized! Of such a system of pri-
 vileges, of honours, and of duties, as resulting merely
 from a ‘cleansing rite’—a ‘ceremonial purification,’
 I never before heard! Yet this is Dr. W.’s *opinion*!
 —In comparison with our author’s noble and en-
 larged view of blessings conferred on infants through
 their ‘ceremonial purification;’ how jejune and mean
 is HOOKER’S representation of baptized ‘infants, as
 ‘being in the *first degree of their ghostly motion to-*
 ‘wards the *actual habit of faith* ‡!’ Nay, were we,
 with Dr. GOODWIN and others, to consider baptism,
 when conferred on infants, under the notion of an
 EARMARK; or, with Mr. PIRIE, under that of a
 mark in the FOREHEAD; it would by no means

* Vol. II. 300, 301.
Statistical Policy, B. V. § 64.

† Vol. I. 131—135.

‡ Eccle-

equal our author's view of the honours and happiness resulting from it.

Of these very extraordinary particulars let us now take a short review, and make a few strictures upon them. Be it observed, then, that my opponent here speaks of persons, whether converted or unconverted, whether adults or infants, merely *as baptized*. Now, to all such he ascribes the honourable character of **CHRISTIANS in name and calling**. •Being Christians, not only in name, but also in calling, it may be supposed that they are *all* regenerated.—Some time ago I was a little surprised to find my opponent so much ‘enamoured’ with Dr. JOHNSON’s conduct in explaining the term *baptize*, by the word *christen*: but now I perceive he considers both infants and adults as *made Christians*, ‘in name and calling,’ when they are ‘ceremonially purified.’

He ascribes to baptized persons the most *interesting relations*. They are *members of the visible church*—*visible members of Christ*—*visibly engrafted into Christ*—*espoused to Christ*—and *adopted* by the divine Father. Surely, then, it may be concluded, that none of them are *the children of wrath*; that not an individual among them is an enemy to God; and that *they* are all *called out of the world*.

He considers them as invested with *peculiar claims*. They are entitled *to use the Bible*, and all the means of grace of which they are capable. Nay, they are warranted, with appropriation and confidence, to say; *The Lord is OUR God, and we are HIS people*. It may therefore be concluded, that no *unbaptized* person has any title to read his Bible. No; a person must be purified from his uncleanness, by some priest or other, before he possesses a legal claim to the use of that sacred Volume, or to seek advantage from any of its contents! For any one to read the Bible, while in his

unpurified

unpurified state, seems in the eye of Dr. W. to be very much like the conduct of a Jew eating his common meals with *unwashed hands*, in the estimate of an ancient Pharisee. Nay, according to this new doctrine, there is reason for painful suspicion, whether any have a legal title to pray, to sing the praises of God, or to hear the gospel, previous to their having received 'the cleansing rite.' But, no sooner has a priest sprinkled the water of purification upon them; or, in other words, no sooner have their persons 'a contaction' with the purifying element; than with confidence they may lift up their eyes to heaven and say; *The Lord is our God, and we are HIS people!*

To all those who have received the priestly purification, Dr. W. ascribes *privileges* and *benefits* in abundance. To them, he assures us, *the blessings of salvation are directed BY NAME*—They are *adopted* by the Divine Father—To each of them God speaks and says; *I, even I am he that blotteth out THY transgressions, and will not remember THY sins*—Pardon of sin and justification are *sealed* to them—*All spiritual blessings* are sealed to them—Jehovah says to each of them, *I will be THY God, THY Father, and THY everlasting portion*—To every baptized person, the all-sufficient God, even JEHOVAH, gives himself. *I will be THY God*, says he; confirms it with an oath, and ratifies it with his seal. Nay, *if it be not a truth that a person as baptized, is privileged with Jehovah being to him a GOD, it may be questioned whether the sun has ever yet shone upon Britain.* It must, therefore, be equally certain, either that every baptized person shall be finally saved; or that the doctrine of perseverance in grace to glory is a fiction. For, in the New Covenant, Jehovah engages to pardon the sins, and renew the hearts of all those to whom he is *a God*, and whom he

he acknowledges as *his people* *. Nay, an Apostle informs us, when speaking of the ancient patriarchs, that Jehovah would have been *ashamed* to avow himself *their God*, and their portion, as he did, if he had not *prepared for them* a celestial city †. Because, as Dr. DODDRIDGE on the place observes; ‘If he had done
 ‘ nothing more for them than he did here on earth, it
 ‘ would have been beneath his dignity to have profess-
 ‘ ed that relation; as the title naturally imports some-
 ‘ thing *great* and *excellent*, far beyond what these pa-
 ‘ triarchs received, and indeed what any *can possibly*
 ‘ *receive* in this mortal state.’

Are you desirous of knowing, *by what kind of legal instrument* all these honours, privileges, and blessings are conferred on the happy subjects of ceremonial purification? Dr. W. expressly informs us, that it is by A DEED OF GIFT.—Should a troublesome doubt, respecting the divine authenticity of this grant, arise in the mind of any person that has been purged from his impurity, by being brought into ‘a
 ‘ state of *wetness* ;’ my opponent has kindly made provision for its removal. This deed of gift, he assures us, is DIRECTED, SIGNED, SEALED, and DELIVERED to each happy subject of ‘ceremonial purification by
 ‘ water.’ So that the whole of this transaction takes place in *due form of law*. Nor is any thing necessary, as he elsewhere informs us, to the actual possession of this divine patent of spiritual privileges, even in profligate adults, besides a *willingness* to accept ‘the
 ‘ cleansing rite.’ Nay, to render that acceptance as easy and pleasant as possible, our author informs us, that a candidate for these prerogatives, emoluments, and immunities, has the mode of purification entirely at his option.

* Heb. viii. 8—13. Jer. xxxi. 31—34. † Heb. xi. 16.

Such are the character and state, the honour and happiness, of baptized persons in general! but, as to those that were purified in their *infancy*, their privileges are manifestly superior. For, *Infant* baptism assures me that Jehovah was the God of *my fathers*, no less than that he is mine; and thence I may safely conclude upon the final happiness of my ancestors.—*Infant* baptism affords a *stronger foundation* for faith. Because ‘the nature of the gospel grant is such, that *‘the longer it stands a matter of record,’* in a parish register, ‘in favour of the party baptized; the *stronger ‘and more indubitable* becomes his title to the things granted.’ Whence it is clear as demonstration itself, on our author’s principles, that Isaac, for instance, had a much ‘stronger and more indubitable title’ to the blessings promised by a gracious God, than his father Abraham had; the former being circumcised *soon after his birth*; but the latter when he was an *old man*. It is equally evident, that my opponent and all his children, have a ‘**STRONGER and more indubitable**’ title to the blessings granted, than any of the primitive Gentile converts had. Because none can suppose that they received the ‘Christian purification’ in their infancy; which, I presume, was the case with Dr. W. and his offspring.—But, were our author uniformly to act upon this principle, he would never willingly postpone the purification of an infant until it was eight days or a month old. No; if possible, he would perform the priestly rite immediately after its birth; lest procrastination should enfeeble its title to numerous blessings of the most important kind.

Besides, for any one of mature age to reflect on that purification which a priest, at the request of his parents, performed upon him *while incapable of moral agency*, is much more likely to excite and promote repentance

penitance for sin; than a similar degree of reflection, and for the same purpose, in one that was baptized at his own desire, upon a solemn profession of repentance and faith. For who can be ignorant, that a practical departure from the import of a religious rite, that was performed upon us without our *consent*, and even without our *knowledge*; is much more likely to affect the conscience, and flash conviction, than reflecting upon an equal degree of disobedience relative to the same positive institute, after becoming the subjects of it at our own request, as a branch of indispensable duty to Jesus Christ *? To doubt, here, is to question the truth of our author's demonstrations.

Dr. W. speaks in a similar, though not in so strong a manner, when comparing the circumcision of infants, with that of adults, under the former Dispensation. Constrained, however, by the force of truth and the dictates of common sense, he makes the following concessions. 'It is true, there were, in the [circumcision of adults,] some *advantageous* circumstances. The adult had an opportunity of *testifying* his assent, belief, and submission. He had the *advantage* of devout preparation, by ~~prayer~~ and fasting. And on the solemn occasion of performing the duty, he was capable of reflecting on its *nature, design* and *obligations*. And, in short, all his life after he could [do] no less than recollect his *PERSONAL engagements*.' He, however, immediately adds: 'But these circumstances of partial advantage, were *more* than counterbalanced by others appertaining to infants. The latter, for instance, had the important privilege of being *much longer* (their age being equal) visibly related to God and his people.'—But whatever might

* See *Pædobap. Exam.* Vol. II. p. 149—157.

be the privilege which they possessed, their circumcision was *expressly appointed* by Jehovah. Besides, their visible relation to God and his people, could not have the least influence upon their hearts, while incapable of moral agency.—He proceeds: ‘From infancy, [they] had a *legal* right to all the other church privileges as they grew capable.’ True: nor had the male posterity of Abraham a *legal* right to secular privileges—no, nor even to the continuance of *life* itself, without being circumcised*. But from what part of the New Testament does it appear, that a *legal* claim to any natural or civil enjoyment depends on our being *baptized*? Or, to what branch of holy worship, except the Lord’s supper, is an unbaptized person destitute of a *legal* right, which might be supplied merely by his being baptized? But, in order to support Infant sprinkling, it is judged necessary by Dr. W. to place Christian baptism on the same foundation with Jewish circumcision, respecting the conveyance of *legal* right; although there is but one particular in which it answers, and that is the sacred supper.—Our author still proceeds: ‘Initiatory rites, from their *very nature, are* DESIGNED to influence every subsequent moment of life, as well as the time of celebration†.’ But how does this apply to the circumcision of *infants*? His argument is manifestly guilty of *Felo de se*. For it is plain that, without a miracle, the moments of a new-born infant’s life cannot, by baptism, be influenced in a *moral* sense, either at the hour of administration, or for a course of time afterward: and, therefore, the institute under our notice was not designed for infants.

* Gen. xvii. 14. † Vol. II: 264, 265. Compare p. 291, 292.

Once more : Baptism, it seems, is a fruitful *source* of duties, as well as of benefits. Yes, according to Dr. W., infants when purified are *called to holiness* : and he further teaches, that ‘from Christian baptism *results*’—not arguments, motives, inducements, but —‘*the OBLIGATION* to repentance,’ and so on. Whereas, all unbaptized persons ; whatever they may know of divine truth, experience of divine grace, or possess, with regard to holiness and comfort ; *lie common with the rest of the world.* It seems, indeed, on the paradoxical principle here opposed,* that as they are destitute of a *legal* title to read the Bible ; so they are free from any *obligation* to repent, or to mortify their depraved inclinations ; to love God, or to perform his precepts : and all this for want of ‘the cleansing rite !’ It is kind of him, however, as he will not allow them a legal right to *read their Bible*, that he virtually denies their being under a *legal* obligation to perform a variety of its moral precepts.

My opponent, I remember, on a certain occasion says : ‘Water baptism is very well in its place*.’ *Very well!* Dr. W., I presume, forgets himself ; or else he would scarcely have used such feeble expressions. For, if the positions under consideration be just, hardly any thing pertaining, either to a Christian character, or to the worship of God, can be *well* without it. The Jews, he tells us from Dr. FORD, *owed the Old Testament to circumcision.* But if so, what more natural than to conclude, that Christians *owe the New Testament to their baptism?* Consequently, an unbaptized person cannot have a legal title to peruse, either the Evangelists, or the Apostles.—*Very well* IN ITS PLACE. Yes, and a very impor-

* Vol. II. 228.

tant place it has. For that *place*, if my opponent be right, precedes repentance, faith, regeneration, and religious instruction. Nay, it precedes every legal claim to the Bible itself: so that a person must be baptized, before he can legally read, in order to understand, even the *law* of baptism! Whether this come under the notion of '*screwing*' the initiating rite in the VICE '*of bigotry*;' or whether it should be denominated, '*the firstborn of absurdities*, I leave the reader to judge. —In opposition to this, however, our author incidentally drops a cheering word, when he says: 'As a sinner does the promise regard me; under that character it addresses me*.' *As a sinner*. Then, certainly, not as a *baptized* sinner: and, if the promise *regard* me—*addresses* me, under the character of a *sinner*; then, surely, I must have a legal title to read that promise, as it stands in the sacred Volume, detached from every idea of my having been baptized.

Were the doctrine of my opponent, relative to this unparalleled utility of a '*ceremonial purification*' true; it might, in one view, be justly wondered, that he should express his complaints and surprise in the following words:—'How many baptized persons are there '*who are altogether strangers* to the covenants of promise? Who look upon baptism only as a *thing of course*; nothing more than *the custom of the country*†?' —I said, in *one view*: because, in another, there is no reason at all to be surprised. For, is it not the *custom* of the country, and a *thing of course*? Nay, notwithstanding the impiety and profligacy of the generality, do not our author's principles encourage an *extension* of that custom? There is not, therefore, so much reason to wonder that the multitude should con-

* Vol. II. 271.

† Vol. II. 290.

sider Dr. W.'s 'cleansing rite' as a *thing of course*; as there is that a Protestant Dissenter, and one of the Congregational denomination, should either defend it on such grounds, or connect it with such benefits!

Our author, I observe, condemns those assertions and arguments which, in his view, favour of a *Pharisaic* spirit *. It is plain from the Evangelical History, however, that the temper of ancient Pharisees, as distinguished from other Jews, never more strongly discovered itself, than in their attachment to ceremonial purifications and rites which God had *not commanded*; from the observance of which, doubtless, they had high expectations.—Now, is there not something similar in his own representation of Infant sprinkling, and the connections in which it is placed by him? For where, in reference to the Christian Œconomy, has God required, either of infants or of adults, any *ceremonial purification* at all? Where has he said to every person that is baptized—nay, where has he said to any one, simply as baptized; *I, even I am he, that pardoneth THY transgressions, and will not remember THY sins?* Where has he said to each baptized subject; *'I will be THY God, THY Father, and THY everlasting portion?'* Where does 'the all-sufficient God' confirm this 'with an *oath*, and ratify it with his *seal*?' Where, finally, does the New Testament inform us, that when unbaptized persons read their Bibles, pray, or hear the gospel, they do it without any *legal right*? Such doctrine as that of my opponent respecting this affair, must have a natural tendency to produce and promote a genuine Pharisaic spirit; and to deceive the ignorant, with regard to their state in the sight of God. The language of Mr. Towgood,

when speaking of English Episcopal confirmation, will here apply. ‘Surely, unless [the subject of confirmation] thinks the whole solemnity to be a farce,—he must strongly conclude his soul to be in a *safe and happy state*, and that he is a partaker of that forgiveness which God has graciously promised in the gospel of Christ*.’ Thus also Dr. MAYO, when adverting to things of the same kind: ‘The above particulars —are likely to be, and have been often, attended with *dangerous consequences*, quieting and lulling asleep the consciences of men on a false foundation†.’

Still further to expose the pernicious tendency of our author’s doctrine, respecting the character and privileges of every baptized person; we will suppose that infamous ancient, SIMON MAGUS, immediately after his baptism, to have adopted my opponent’s language, *mutatis mutandis*, and said: ‘Am I a baptized person? then, from a state of *distance*, I am brought *near*. I am a *Christian* both in name and calling. God has put his *own name* upon me. I am a member of the visible church—a visible member of Christ—visibly engrafted into Christ—*espoused* to Christ—and *under the wing of the Divine Majesty*.—Am I a baptized person? then I am legally entitled, not only to read the Bible, but also to *all its gracious contents*. I have a *special claim* to all the means of grace.—Am I a baptized person? then I am *adopted* by the heavenly Father. I am a *fellow citizen with the saints, and of the household of God*. The blessings of salvation are directed to ME *by name*. Pardon of sin and justification, are sealed to ME.—Am I a baptized person? then the Lord is MY God, and I am one of HIS people. To ME he speaks and says; I,

* *Dissent from Church of England fully Justified*, p. 175.
 † *Apostasy and Shield*, p. 201, 202.

‘even I, am he that blotteth out thy transgressions, and
 ‘will not remember thy sins. ALL spiritual blessings
 ‘are sealed to ME. Nay, Jehovah says, when address-
 ‘ing himself to ME; I WILL BE THY GOD, THY
 ‘FATHER, AND THY EVERLASTING PORTION. Yes,
 ‘JEHOVAH, the all-sufficient God, gives himself to
 ‘ME: *I will be thy GOD*, says he; confirms it with
 ‘an *oath*, and ratifies it with his seal. If, then, it be
 ‘not a truth that I, AS A BAPTIZED person, am pri-
 ‘vileged with Jehovah being a God to ME, it may be
 ‘justly questioned whether the sun has ever shone
 ‘upon Samaria on a summer’s day. Now, all these
 ‘rights, privileges, and honours, are conveyed by a
 ‘divine deed of gift; which is directed, signed, sealed,
 ‘and delivered to ME.—It must, indeed, be acknow-
 ‘ledged, that my title to this assemblage of won-
 ‘derful blessings, is not so strong and so indubitable as it
 ‘would have been, had any one baptized me while an
 ‘infant: but, notwithstanding that infantile preroga-
 ‘tive, and though, on account of my being baptized
 ‘when at mature age, the gracious deed of convey-
 ‘ance have not the highest possible confirmation; yet
 ‘I have reason to be quite satisfied, and to rejoice in
 ‘the expectation of eternal felicity. For, be it known
 ‘to all, THAT THE INFINITE SCOURCE OF HAPPI-
 ‘NESS HAS GIVEN HIMSELF TO ME, AND JE-
 ‘HOVAH IS MY EVERLASTING PORTION.’—Such
 is the improvement which SIMON MAGUS might
 have made of our author’s doctrine! But what
 would our Congregational Brethren have said, had
I represented the *various utility*, and the *high impor-*
tance of baptism, in this manner?

Let us now see whether my opponent, in what
 he says relative to the benefits resulting from bap-
 tism, and connected with it, be not inconsiste-

with himself. In one of those extracts just reviewed, he tells us; ‘God speaks to *each* [baptized person,] and says: *I, even I, am he that blot-eth out THY transgressions, and will not remember THY sins.*’ But, in another place, he assures us, that those ‘who suppose a real communication of spiritual blessings constantly attendant on the ordinance of baptism, are under a *mistake* *.’—Again: He represents Jehovah saying to every one that is baptized; ‘I will be *THY God, THY Father, and THY everlasting portion.*’ But he elsewhere exclaims; ‘Alas! how many ignorant and slothful [baptized] professors must one day take up this bitter lamentation: *Thy harvest is past, the summer is ended, and WE ARE NOT SAVED* †!’

Though I am far from approving of Infant sprinkling, and though I cannot but reject it as a human invention; yet the mode of defending and of recommending it, which is adopted by Dr. W., is to me much more offensive than that which is practised by many others. When I peruse his *Discourse on the Christian's Reasons for Glorifying in the Cross of Christ*, I approve, I am pleased, I am edified: but, when reading his ‘Improvement of Christian Baptism, and particularly of Infant Baptism,’ I am both disgusted and grieved. In the former, our *crucified LORD* is exalted and presented to view, as the only medium by which the blessings of grace are communicated to perishing sinners. In the latter, BAPTISM, under the Jewish notion of a *ceremonial purification*, is represented as producing a wonderful change in the relative state of a sinner, and as the mean of obtaining an important variety of spiritual blessings. Yes, to adopt his own

very singular terms, that *ceremonial purification* which is *operated* * by a priest, when *TINGING* his fingers, or *INTINGING even his hand*, to put the subject into a *state of WETNESS*, or to effect a *CONTACTION between the person and the element*; is the medium of obtaining immunities, honours, and blessings, in rich variety!

As the practice of Pædobaptism seems to have originated in a mistaken opinion, respecting *the necessity of baptism to salvation* †; so it is very seldom that any defender of that practice fails to represent the utility and importance of baptism, in a much stronger light than we can admit. This is the case with my opponent; which, to me, constitutes the most offensive part of his *Antipædobaptism Examined*. Of Infant sprinkling, as a religious rite, I *cordially disapprove*; because I am persuaded it is not founded in Scripture: and for the sincerity of this declaration I hope to be credited by all, except our author ‡. But I *deliberately detest* Dr. W.'s manner of improving the subject, as inimical to the honour of divine grace, and as having a pernicious tendency to harden the consciences of ungodly men. Many things of a similar kind, however, were produced in *Pædobaptism Examined* §; to which I will add the following.

Thus, then, our author's countryman, Mr. LEWELYN. 'You, [Baptists] leave the helpless [infant] to
' *perish*, and for no other reason but because he is help-
' less. It—fills you with rage to hear that God has
' graciously provided for the peace of benign and mer-
' ciful parents; putting it in their power to wash
' their infants in baptism, and *place them in the salva-*

* Vol. I. 116. † See *Pædobap. Exam.* Vol. II. Chap. iii.

‡ The reason of so singular an exception, may be seen in the Preface to this *Defence*. § Vol. II. p. 126—161.

'tion of God, safe and secure in his favour living or
 'dying during all their minority and incapacity to chuse
 'and act for themselves—You are daily praying and
 'preaching to deliver the world from the great plague
 'of *infant-salvation*, and earnestly hope for the blessed
 'time to come, when they shall be *all left in the hands*
 'of the devil*!' SYNOD OF DORT: 'We believe
 'and confess that Jesus Christ—instituted the sacra-
 'ment of baptism—whereby we are received into the
 'church of God—And hereby we have a *testimony*
 'that he will be ALWAYS OUR GOD AND PROPITI-
 'OUS FATHER†.—MELANCHTON: 'Parvulorum
 'baptismus non irritus: imo furor est affirmare, quo
 'parvuli sine sacramentis salvi fiant‡.—LUTHER,
 when describing the use and end of baptism: 'Quod
 'in nobis operatur remissionem peccatorum, liberat
 'nos a morte et diabolo, æternam vitam omnibus iis
 'largitur, qui huic verbo et promissioni Dei credunt §.'
 —Thus also HOLLAZIUS: 'By BAPTISM is APPLIED
 'to us, calling grace—illuminating grace—regenera-
 'ting grace—justifying grace—indwelling grace—re-
 'newing grace—preserving and sealing grace—and
 'glorifying grace.' Conformably to which, in a devo-
 'tional address to God, he says: 'By means of the salu-
 'tary laver have I been made, most merciful Father!
 'a partaker of thy covenant, a child of grace, a bro-
 'ther of Christ, a temple of the Holy Spirit, a citizen
 'of the church, an heir of heaven. In every backsliding,
 in every temptation, and in the very article of death,
 'no consolation shall be to me more intimately pre-
 'sent, more sweet, or more solid, than a remembrance
 'of my baptism ||.'—If these things deserve commenda-

* *Doctrine of Bap.* p. 68, 69. † In Dr. W. Vol. II. 109.
 Apud LUTHERUM, *Opera*, Tom. I. fol. 447. § *Opera*,
 Tom. II. fol. 1086, 1094.

tion BUDDEUS might well complain of the Baptists, because 'they cannot persuade themselves that baptism 'has the efficacy of *regenerating* infants*:' and SCHUBERTUS, with a louder tone of disapprobation might justly say; 'We condemn the opinion of the Anabaptists, that there is no virtue in baptism to *regenerate* infants†.'

I shall now conclude my *Animadversions on Antipædobaptism Examined*, by giving a summary of those *peculiarities* which are contained in it, and comprehend the *principal grounds* of Dr. W.'s argumentation. On the following particulars I therefore desire my reader to fix his attention. In doing of which he may perhaps be able to judge, whether many of them be not, in this controversy, *absolutely novelties*; and whether the use of such *data*, in defence of Infant sprinkling, be not a strong presumption, that either the cause itself is bad, or that it is handled injudiciously.

Dr. W. maintains, then, That baptism is not a merely positive institute; but partly positive, and partly moral—That none of the Mosaic rites were entirely positive—That, in certain cases, local customs and national decency may be permitted to influence the administration of a divine, positive institute—That a wise and righteous legislator does not always intend to have his laws completely understood and obeyed—That the baptismal statute is not determinate and plain, either as to mode or subject—That the baptism of John was one of those ancient Jewish washings, which are mentioned by Paul to the Hebrews; a national purification; and the repentance required, not a personal, but a national confession of sin

* *Theol. Dogmat. L. V. C. i. § 6, 7.* † *Institut. Theol. Polem. Pars III. p. 726.*

—That Jesus Christ was equally liable to ceremonial pollution with the Jews in common ; and that, when baptized, he was legally purified—That Christian baptism is a ceremonial purification—That it washes away the filth of the flesh—That it is not a duty, but a benefit—That whatever privileges belonged to the former Dispensation, flow on to the present, if not *expressly* repealed—That, not the law of baptism, but the gospel revelation, is the rule of baptizing—That the administration of baptism is a discretionary trust, and at the option of a minister, equally as the subjects of his public discourses—That the mode of administration may be varied according to circumstances, and referred to the private judgment of the person or persons concerned—That a revelation of divine mercy is an external covenant to man—That many degrees of relative holiness now exist ; and that Jews, Mahometans, and Hottentots, partake of the first degree—That there are degrees of church-membership, relative to infants, even though they be not admitted to the Lord's table—That the qualifications of infants for baptism, as well as adults, are entirely moral ; being no other than those which God, as the moral governor and judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures—That there is no difference between the members of the Christian church, and that of the ancient Israelites—That the Jews, having forfeited their national adoption, the Gentiles in general have succeeded to it—That Christian kingdoms are the Lord's, in a sense perfectly similar to that in which the kingdom of Israel was his—That unregenerate persons are warranted to call Jehovah *their God*, and themselves *his people*—That the national form of the Jewish church is transferred to that

of the New *Œconomy*—That the kingdom of Christ, though *not of this world*, comprehends whole nations, *as such*—That National churches might be so constituted as to suit the Congregational plan of ecclesiastical government—That the Christian church consists, in a great measure, of infants and children—That, in a Christian country, it is incumbent on every unbaptized profligate and Infidel to be baptized—That if the Scripture be not decisively express against Infant baptism, we are to conclude the Apostles practised it—That infants have a legal right to the Lord's supper; and that Infant communion is merely an impropriety, prudential reasons lying against it—That the Jews owed their Bible to circumcision—That baptism ratifies the promises, and authenticates Divine Revelation—That baptism gives a legal title to read the Scripture, to all the contents of that sacred Volume, and to all the means of conversion—That the obligation to repentance, to holiness, and to obedience, results from being baptized—That those who were baptized in their infancy, have a stronger and more indubitable title to numerous blessings, than those that were baptized on a personal profession of faith—And, finally, *That if a person, as baptized, be not privileged with having JEHOVAH FOR HIS GOD, it may be justly questioned WHETHER THE SUN EVER YET SHONE UPON BRITAIN.*

As Dr. W. began by announcing his decided opinion, and by indicating its vast importance; so I conclude with recounting his new discoveries, and with showing his superlative confidence.

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